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For the Christian Spectator.

Remarks on a passage in the Discourses of Dr. Wardlaw.

THE Rev. Dr. Wardlaw of Glasgow is so deservedly esteemed, both in his own country and in ours, as a pious and learned theologian, that I should hesitate to refuse my assent to any one of his doctrinal positions, were it not that in all matters of faith, the word of God is the only unquestionable authority. As an author, he is known chiefly by his Discourses on the principles of the Socinian controversy, and his reply to Mr. Yates, who had the temerity to attack those discourses. Although there are in these two valuable publications few sentiments which are not in strict harmony with Cis-Atlantic orthodoxy, there is one point, and that of no small importance, in regard to which I conceive him to be in an error. In the former of these volumes he says, "Is such Divine influence (influence of the Spirit,) necessary, to account for the alarms of conscience which made the Roman Governor tremble before his prisoner, when he reasoned of righteousness, temperance, and judgment to come?—or for the pleasure and the partial reformation of Herod when he listened to the faithful admonitions of the Baptist?—or for the half-persuasion of Agrippa to become a Christian?—I should think it is not. All these, and many similar effects, may, without difficulty, be accounted for, by the operation of principles which are to be found, in all their force, in our fallen nature."

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p. 355. A few lines onward, he adds, with a modesty which is no disparagement to the man or the sentiment; "I may be in a mistake, but I am not at present aware that there are any actions, or states of mind, ascribed in the scriptures to unrenowned men, for which it is not possible to account on principles merely natural, without supposing the *direct agency* of the Spirit of God on the mind, to have had any share in their production."

In the preceding Discourse he says, page 299, "It is my intention to confine myself to the *first* operation of the Spirit;—that operation by which he opens the heart to the reception of the truth as it is in Jesus, and commences the divine life in the soul: his agency in what the scriptures warrant us to denominate *regeneration*." And again, page 303. "Here then commences the work of the Spirit: here is his first operation: the *spiritual illumination of the understanding, in order to the conversion of the heart*."

It would be beside my present purpose to show that it is questionable whether such a *spiritual* illumination of the understanding as Dr. W. means, ever precedes the conversion of the heart either in the order of nature or time; and whether it is ever thus illuminated but through the medium of regenerating influence upon the heart, the only cause of moral blindness in the understanding. It is sufficient, therefore to observe, that according to Dr. W. himself, the illumination of the understanding, and the conversion of the heart, though in

his view, the result of two different acts of the Spirit, are yet, both effected at the same instant of time. So that in this passage, he designs to abide by his hypothesis, that the influences of the Spirit are never exerted upon the mind of man antecedently to regeneration.

But our author does not stand alone. There are many pious persons and a few able divines in New-England, who agree with him in opinion. They believe as firmly as other christians that regeneration is exclusively the work of the Holy Spirit; but at the same time maintain that all previous convictions are to be ascribed to the intrinsic power of divine truth; to the natural force of sound argument, and earnest persuasion; in a word, to what they call moral suasion. This position is, I think, certainly false, derogatory to the Spirit of God, and injurious to the cause of Christ. That it is not true, may be proved from scripture, and by arguments derived from other sources.

The proof from scripture consists of passages in which the opposite sentiment is contained, and of instances in which its truth is exemplified.

In the early part of the book of Genesis, God says, "My Spirit shall not always strive with man, for that he also is flesh." That this relates to the strivings of the Spirit with persons yet remaining in a state of impenitence, is evident; 1. From the inconsistency of supposing that it relates either to the act of the Holy Ghost in changing the heart, or to his subsequent influences on the minds of the regenerate. If it referred to the former, it would express nothing but what had ever been the case before; for in no preceding instance of regeneration had the Spirit always striven. In all cases, it had been a single, instantaneous act. If it referred to the strivings of the Spirit with persons already renewed, it would be attended with the same difficulty in one respect, and be untrue in another; for, we have reason to believe that the influences of the Spirit upon the hearts

of the regenerate now, are as uninterrupted as they have been before; and if it should be granted that those influences are at times withdrawn, they are not withdrawn forever.

2. From the reason which induced God to utter it. This reason was the universal wickedness which had corrupted the earth, and his determination to punish that wickedness. The passage is preceded and followed by expressions which strongly indicate the general profligacy of the human race. Nay, the passage itself expresses this fact. "For that he also is flesh." The word flesh is here used, I apprehend, as the apostle uses it, to signify extreme moral impurity; and "man," of whom this is predicated is to be understood in the universal sense. Noah and his family were the only exceptions to this extensive defection from God; and their number was comparatively so small that, in a sense, it was true that "all flesh had corrupted his way upon the earth." The passage under consideration, then, signifies that the Spirit had striven with those antediluvian sinners, till they had so long resisted, and had become so exceedingly corrupt, that God was provoked to withdraw his influences judicially, and announce their destruction by a deluge. The meaning is not that the Spirit was never more to strive with sinners, but that he was no more to strive with the wicked of that devoted generation.

It has been said, and Dr. W. himself has asked, "May not this expression be fairly interpreted as referring, not to any direct internal operation of the Spirit of God, but to his testifying to men their guilt and danger, warning, instructing, and exhorting, by the ministry of Noah, whom Peter designates '*a preacher of righteousness*'?" This questionary mode of interpretation in cases of difficulty, is often adopted, but is not always sound. It is frequently a modest way of substituting a convenient hypothesis, for rigid demonstration. The question may be "fairly"

answered in the negative, until Dr. W. shall formally attempt to prove the affirmative.

"Ye stiff necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye." Acts vii. 51. Will Dr. W. permit me to ask in my turn, How could they resist the Holy Ghost, if he exerted no influence upon their minds? If he never strove with them, why is their resistance said to have been made against Him, rather than against the other persons of the Trinity? That by persecuting the prophets, and continuing deaf to their instructions, they resisted the merciful *designs* of the Holy Ghost, cannot be denied; but how they could have resisted the Spirit *himself*, unless they had inwardly experienced his strivings, is not so easy to conceive.

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance," &c. Heb. vi. 4, 5, 6. Notwithstanding all that has been advanced to the contrary, the orthodox world are generally united in the opinion that this passage relates, not to saints who have fallen from grace, but to sinners who have been awakened and partially enlightened, by the Holy Ghost: to those who, in the language of Dr. Guise, "have seen such divine credentials of the word of God, as carried conviction to their consciences of its truth and goodness, and gave them some taste of its excellency, which struck their affections with such a sort of pleasure, as our Lord describes in the stony ground hearers, that received the good seed of the word with joy for a while, but had no root in themselves; or as those felt, that attended on John the Baptist's ministry, who for a season rejoiced in his light." This passage necessarily supposes that divine influence has been powerfully exerted on

the minds of those to whom it relates. And, as it relates to sinners who with all their extraordinary illumination, have never experienced a change of heart, it proves that the influences of the Spirit are experienced by persons in a state of impenitence. But in the sequel it will appear, that the direct agency of the Spirit is as necessary to *awaken* the sinner who is naturally unfeeling and callous in view of spiritual things, as it is to produce in his mind this kind of illumination, by removing some part of his native blindness to those objects.

"For the word of God is quick, and powerful, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow; and is a discernor of the thoughts and intents of the heart." Heb. iv. 12. The question here is, not whether sinners are sometimes deeply impressed *by means* of the word of God; but whether the word of God ever awakens them independently of any accompanying influences of the Holy Spirit. But let the apostle interpret his own language. In his epistle to the Ephesians he calls "the word of God," "the sword of the Spirit." It owes all its sharpness then, and all its effect, to the divine Agent who wields it. Of itself, it is absolutely inert and inefficient. The bulk of the impenitent read the word of God, and hear it, without interest and without emotion. Here and there one trembles under a sense of the wrath which it reveals, but the comparative rareness of such instances proves that the effect is owing, not to any intrinsic force of divine truth, but to some extraneous influence causing it to become quick and powerful.

As a further illustration from the scriptures, of the point under discussion, the case of the jailor must not be overlooked.

While Paul and Silas were singing praises unto God at midnight, an earthquake rent the prison, opened the doors, and broke the bands of the prisoners. The jailor was alarmed,

and was about to kill himself; not because he seems to have been terrified by the earthquake, but because he imagined "that the prisoners had been fled." This was all his concern. But as soon as Paul cried, "Do thyself no harm, for we are all here;" that is, as soon as Paul had stated a fact which, of all others, was the most calculated, one would think, to calm his mind, he rushed into the prison with more consternation and anguish than ever, "fell down before Paul and Silas, and brought them out, and said, Sirs, *what must I do to be saved?*" Only one moment since, all that troubled him was the apprehension that his prisoners had escaped; but now, finding that they are still in his custody, he is in unutterable concern for his soul. This instance of conviction cannot be accounted for on any known principle of human nature. It was solely the work of the Holy Spirit, whose office it is to *convince of sin*.

Although it would not be difficult to adduce further proof from the scriptures, I would not be understood to represent that the point under consideration is supported by so great a number of texts, as may be urged in defence of several other important doctrines of our holy religion. The reason of this comparative silence of scripture on this subject possibly is, the ease with which the necessity of divine influence to produce awakenings and convictions in the minds of the impenitent, may be *inferred* from the nature and conduct of man, and from other considerations which belong to the remaining part of the present investigation.

Having hazarded a few strictures upon Dr. Wardlaw, but fearing that the influence of his name may help to give currency to what I conceive to be an erroneous doctrine, I would observe that he all along speaks on this subject in such terms of caution and diffidence, as would seem to denote that he himself is doubtful whether he may not be in an error. It may be an inadvertence, but in one

place he virtually gives up the point which he had been so diffidently maintaining. Thus in the note alluded to above, he says, page 429, "That the Holy Spirit makes use of natural conscience as an instrument of conversion, directing and enforcing its dictates for this end, by opening the mind to just and impressive views of the nature and evil of sin, I have no doubt." But is the mind of the sinner never opened to just and impressive views of the nature and evil of sin, till the instant that his heart turns to God, and he becomes a new creature? When the commandment came and sin revived, had Saul of Tarsus no just and impressive views of these objects, till the arrival of the happy moment in reference to which he said, "and I died?" The nature of genuine conviction is, I apprehend, generally misunderstood by the religious world, or by this passage our author, in effect, gives up his whole argument.

For the Christian Spectator.

On despair of the divine mercy.

When the arrows of the Almighty fasten in the sinner, and he is agitated with a sense of his deep depravity, it is not uncommon for him to overlook the consolations of the gospel, and dwell only on the terrors of the law. Through the clouds which hang over him, no hope of pardon beams, and he feels as if he had no share in the tender mercies of his God. He has lived unconverted through too many revivals of religion, too often resisted the strivings of the Spirit, and treasured up for himself too black a catalogue of offences against the day of wrath, ever to think of forgiveness. He concludes that his day of grace is passed, and that the Holy Spirit has left him to ripen for destruction. With a mind distressed by such apprehensions and reflections, he not unfrequently sinks into despair.

Now that such conclusions and apprehensions on the part of the awakened soul are altogether improper and groundless, I trust will appear from the following observations:—
 “My Spirit shall not always strive with man.” This clause contains a clear exposition both of the justice and mercy of Jehovah. It implies that the Spirit had hitherto striven, and should still strive with our rebel race; and also announces the awful truth, that there is a time when the strivings of the Spirit with men shall cease. But that we may understand more fully the import of the expression “not always,” or the period when the merciful God ceases to operate on man by his Spirit, let us consider at what time, and under what circumstances this text was uttered; and also what were God’s dealings with his creatures after he had thus spoken. These words were addressed, through Noah, to the Antediluvians, when they had become giants in wickedness, and were prostituting the powers which God had given them, in the cause of cruelty, violence and treachery. They wrought all kinds of iniquity with greediness; and because of their longevity, and because sentence against their evil works had not been executed speedily, they forgot death and the judgment, and went on with rapid strides to fill up the measure of their guilt. God’s holy Spirit had striven with them for fifteen centuries, by all the preachers of righteousness, from Enoch to Noah. But they had spent their strength for nought. The earth mourned because of unrighteousness, and the sword of divine justice would have drunk the blood of its inhabitants, had not mercy cried in their behalf. Then said the Holy One, though I now declare my Spirit shall not always strive with man, yet “his days shall be an hundred and twenty years.” During this period, the Spirit strove with them in a more special manner, by Noah’s preparations for the approaching deluge. But they despised the riches of the goodness and forbear-

ance of God, which ought to have led them to repentance, and treated his warnings and threatenings with contempt, until his just wrath ended their probation. From this conduct of the Most High towards the Antediluvians, we are taught that the words “not always,” refer to the termination of our mortal existence.—For the Spirit strove with them until they were informed of the determination of heaven with regard to its cessation, and after that until the ark was built. And when did it cease to strive? When the flood came and swept them away. Now “all these things happened for ensamples to us, upon whom the ends of the world are come,” and as we have given us no instance of the operations of the Spirit ceasing before the end of the probationary state, so we may conclude that the Spirit will, in most cases, strive with man until death. For can we doubt a moment the immutability of Jehovah? Are not the depths of his mercy as fathomless now as in the days of Noah? How then can we suppose that he, whose Spirit strove with the inhabitants of the old world eight or nine hundred years, should now say, my Spirit shall cease to strive with man, even before the expiration of twenty, thirty, or three score years and ten? Let creatures of yesterday beware how they limit the mercy of the Great Eternal!

But it may be urged that God’s treatment of his peculiar people after the destruction of the old world, further developes his will on this subject, and leaves us an example of the Spirit’s having ceased to strive before the close of life; for after the kingdom of Israel had passed through a long course of divine discipline, and still waxed strong in iniquity, God says by his prophet Hosea, “Ephraim is joined to idols, let him alone,” surely intimating that the Spirit should cease to strive with the nation here designated. That this passage, however, contains no such intimation, will be evident from a slight view of the

context. Perhaps some of the more special strivings were suspended, and thus a partial cessation followed; and this must have been all. Notwithstanding this denunciation, it appears that the Spirit still strove, and made him favourably disposed to repentance; for says the same prophet, "O Ephraim, what shall I do unto thee, for your goodness is as the morning cloud, and as the early dew it goeth away;" implying that some of those feelings which are the offspring of spiritual strivings, were wrought in his heart. And even after the disposition he had manifested to leave his iniquities, had passed away, and he again rejected the admonitions of the Spirit; yet still the bowels of divine mercy moved towards him, and by the Holy Spirit declared, "How shall I give thee up, Ephraim! Mine heart is turned within me, my repentings are kindled together; I will not execute the fierceness of mine anger; I will not return to destroy Ephraim, for I am God, and not man." And to shew beyond a doubt, that he was not given up, and that the Spirit should not cease to strive with him, the context adds, "for Ephraim shall say, What have I to do any more with idols?" purporting that he would be influenced to renounce them with indignation, become humble and penitent, and that the Lord would pardon him. Hence we may conclude that the Spirit did not cease to strive with him; and we may also learn not to distrust the mercy of that God, who thus by his Spirit expostulates in terms of the most tender compassion with those who had persisted for ages in deliberate and repeated rebellion.

The case of Ephraim then not militating against us, we proceed to the further illustration of the main doctrine, by noticing some of the functions of the Holy Comforter, or the ways in which he strives with man. He strives with man by the works of creation, by providence, and by revelation. The Pagan, on whom

the light of the gospel has never dawned, opens his eyes on the glory of God in the heavens, and sees *his* handy work in the firmament, and by the invisible things of him from the creation of the world, are clearly seen his eternal power and Godhead, so that even the heathen is without excuse. The Spirit must strive with him continually, by the manifestations of the goodness of God in his creation and preservation. And if this be the state of the benighted pagan, how shall we, on whom the Sun of righteousness pours his meridian blaze, escape the strivings of the Spirit? God strives with us not only by the light of reason, by his judgments, his mercies, and all the dispensations of his providence towards us, but also by his revealed truth. This being granted, as long as we read or hear the promises, threatenings, and duties proclaimed in the gospel; as long as we are subjects of divine dispensations, and as long as our reason and conscience are faithful in the discharge of their offices, so long we must be subjects of the operations of the Holy Spirit. Man may, indeed, as did Ephraim, for a time resist and stifle some of the blessed influences of the Spirit, by withdrawing from the ordinances of God, and the means of grace, by hardening his heart, and searing his conscience, but still reason will utter her voice, and conscience will awake, and with her thousand stings and gloomy forebodings, fill the soul. Such frequently is the case with the infidel while the pulse of life beats high; but approach his dying bed, and there you will behold the Spirit's last strivings in the awful convictions that now overwhelm him, of the justice of that violated law, by which he may be consigned to the blackness of darkness. Thus it appears from the offices of the Spirit, that his faithfulness to the soul continues until our probation closes.

As an additional proof of the truth of this position, I would urge the constant invitations and declarations of scripture. For if spiritual striv-

ings cease before temporal scenes are closed, what can be the import of "Now is the accepted time, now is the day of salvation;" "Let the wicked forsake his way, and turn unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon;" "Knock, and it shall be opened unto you; seek and ye shall find," &c. Now, these observations, and many others of a like nature, which are the voice of the Spirit, are all in the present time, and are addressed to all mankind, as long as their probation lasts. For God nowhere says to any one, these addresses are not to you. He hath nowhere said, even to the grey-headed and most obdurate sinner, the promises and exhortations of the gospel are not to you; and though you do repent and believe, after having sacrificed the vigour of your years to Satan, yet I will not be reconciled to you; but rather entreats, come even at the eleventh hour, and I will not cast you off. The parable of the fig tree also corroborates the doctrine. After the fig tree had borne no fruit for three years, notwithstanding the cultivations it had received, it was not proposed to leave it standing, but should it still prove fruitless, after being tried one year more, then to cut it down. So the Spirit strives with sinful man year after year, until he is cut down as a cumberer of the ground. Thus the merciful God does not say to any of his accountable creatures before death, "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still," plainly intimating, that though his Spirit shall not always strive with man, yet that it should cease only with the close of the creature's probation.

From this scriptural view of the subject, let the despairing sinner derive hope and consolation, and no longer indulge feelings derogatory to that God who hath proclaimed himself the Lord merciful and gracious, and who hath not in anger shut up his tender mercies. You have no right, sinner,

to conclude, that the Spirit, deviating from his usual course, has forsaken you; but remember that while this subject may console the despairing, that none should be encouraged by it to procrastinate and put off the concerns of eternity for a moment, unless they have made a covenant with death, and an agreement with hell. For this night thy soul may be required of thee, and then thy probation, and all the strivings of the Spirit will be ended for ever. But lest some should deem these illustrations somewhat unsatisfactory, and still doubt with regard to the time when the operations of the Spirit shall cease, we will look for a moment at the spiritual dealings of God with individuals. And though we should grant that his Spirit does cease to strive with man during his day of probation, yet these divine dealings with individuals not only teach us the impossibility of our ascertaining the period of its cessation, and the load of guilt we must accumulate, ere the Spirit will leave us to sink under it; but also the unreasonableness and impiety of the conclusion, that the Spirit has ceased to strive with us.—David, after he had blackened his character, with a succession of crimes of the deepest dye, was awakened from his infatuation by the voice of the Spirit, saw the nature of his sin, and in the bitterness of his soul cried, "Against thee, thee only have I sinned, and done this evil in thy sight." Manasseh, though he polluted the house of God, planted groves, reared altars to the host of heaven, and made his sons pass through the fire, yet found mercy: for the Spirit of God strove with him long, and he who had been a notable example of infidel impurity, became a humble worshipper of the true God.—The great apostle of the Gentiles who breathed out threatenings and slaughter against the disciples of the Lord, who like Voltaire hated the very name of Christ, and who would gladly have crushed the infant church

in its cradle, was not forsaken; but at last, by the patient strivings of the blessed Spirit, was enabled to say, "I was before a blasphemer, and a persecutor, and injurious, but I obtained mercy." Here then we have some instances which declare, that neither early nor more advanced periods of life, even when attended with great iniquity, have stopped the operations of the Spirit. What authority then have we to conclude that the Spirit has ceased, or will cease, to strive with us at any period of our lives? Since the Lord has left us these examples, for our encouragement, how can we despair of that mercy which he has proved to be everlasting and free. And now, after these exhibitions of the slowness of the anger, and of the inexhaustible compassion of our God toward fallen man, can it be doubted that he still has mercy in store for sinners? Hear his animating voice to those in the depths of despair; "I said not unto the seed of Jacob, seek ye me in vain." "Look unto me and be ye saved all the ends of the earth, for I am God and there is none else." "Come unto me all ye that labour and are heavy laden, and I will give you rest: and him that cometh unto me I will in no wise cast out." Here all are addressed, all are interested in these tender solicitations. And shall a worm of the dust distrust the sincerity of the eternal God, and say, Lord! thou hast mercy for others, I know, but for me thou hast no forgiveness; my sins are too aggravated to be washed away by the Saviour's blood! Presume not, sinner, to stay the waves of the infinite ocean of mercy. Can you for a moment despair of the forgiveness of that Immanuel, who, in the agonies of an ignominious death, could say with regard to the murderous band that had nailed him to the tree, and were then insulting him in his last moments, "Father forgive them?" Do you think your long and steady perseverance in iniquity has shut the door of mercy against you, and grieved away the Holy Spirit

it forever? Look at Jesus on the cross: hear his divine accents to the vile malefactor, "to-day thou shalt be with me in paradise." Why then should you despair? Has the Spirit in this your day ceased to strive with man? What is the testimony of the wonderful workings of Jehovah around us? What the language of the concentrated energies of Christendom for evangelizing the world? The Saviour is in many places seeing of the travail of his soul, and the trophies of his matchless love are multiplying as the drops of the morning. And when God is pouring his Spirit on our very borders, is he not near to each one of us?

It is not the object of these remarks to deny that God may give a man over to a reprobate mind. That he does so, in some instances, is perhaps more than intimated in scripture; and as men value their salvation they should avoid resistance to the strivings of the Spirit. But where can we find given to man the authority of determining the individual cases of this exercise of divine justice? When a man is anxious respecting his spiritual condition, the very solicitude which he manifests, is presumptive evidence that he has not so sinned as to be without the pale of mercy. No man can say that God will not grant him an interest in the merits of Christ: to say this is to limit the exercise of an attribute of Jehovah, and is a most presumptuous sin. There is, however, a method in which the despairing sinner can ascertain that he has not sinned unpardonably. Let him repent of his sins and believe on the Lord Jesus Christ, and as surely as the bible is the word of God, so surely shall such a penitent inherit everlasting life.

Let me entreat those who despair of the mercy of God, to indulge no longer in the sin of distrust, but resolve to put their trust in God. Dare to go to the foot of the cross, needy and undone, and stripped of all self-dependence, of every refuge of lies, cast yourselves on the mercy of

the Redeemer, and he will raise you from the depths of woe and put joy into your heart. Listen no longer, I beseech you, to the suggestions of the enemy of your soul. Should he still whisper, "your day of grace is past, the messages of mercy are no more for you;" say unto him, "get behind me Satan," for it is written thou shalt obey the voice of God; and he says to me, "now is the accepted time, now is the day of salvation: ye that seek me early shall find me." Resist the tempter and he will flee from you. Consider the intimation, "my Spirit shall not always strive with man," as the voice of the great Angel of the Covenant mercifully crying unto thee, "Escape for thy life; look not behind thee, neither stay in all the plain; escape to the mountain lest thou be consumed." Yes, distressed soul! it is the voice of Jesus, who is able to save to the uttermost them that come unto God by him; whose fulness is infinite; who in the flesh suffered for our sins, and being touched with the feelings of our infirmities is every way suited to our necessities, and who by this voice utters his purposes of mercy towards you. Obey then the melting calls of the Babe of Bethlehem; fall at his feet and in deep humility ask, "Lord, what wilt thou have me to do?" Then will the compassionate Saviour answer, "Go in peace, thy sins are forgiven thee." And may the light of the knowledge of the glory of God as exhibited in the face of Jesus, shine into your soul. BIBLOS.

To the Editor of the Christian Spectator.

SIR,

If the following remarks should draw from some of your correspondents a correct view of the passage on which they are made, the purpose of communicating them to you will be answered. Yours, &c. B. G.

Phil. ii. 12, 13.—"Work out your own salvation with fear and trem-
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bling; for it is God that worketh in you both to will and to do of his good pleasure."

There are some who consider the declaration in the 13th verse, as a promise of divine assistance to all who endeavour to "work out their own salvation." When therefore the sinner urges his inability to repent, they reply, "God will assist you if you try. It is God that worketh in you, &c." This view of the passage appears to result from a disposition we are all prone to, of taking the meaning of a text as if it stood alone. The 13th verse cannot be a promise, because that would be foreign to the apostle's purpose in the chapter, which is to inculcate humility. See v. 2, 3. comp. with v. 6, 8.

There are others who regard this declaration as intended for a reason why we should work out our own salvation. When therefore the sinner, to the obligations forced upon his conscience, objects that God must do the work, they reply, "this is the very reason why you should be active yourself," and then adduce this passage of scripture. But does it not relate to the qualifying clause of the preceding verse, "fear and trembling," and not to the whole passage? To say that God performs a work in our hearts, however true the doctrine may be, does not seem to be a reason for performing it ourselves. If the prophet Ezekiel, when he called upon the Israelites to make themselves a new heart, had added, "for it is God that shall make it for you;" should we not suppose this to be very strange, if not inconclusive reasoning?

The apostle (see v. 2, 3.) had been exhorting the Phillippians to humility and disinterestedness. And to enforce this exhortation he had adduced the example of Christ, who, notwithstanding his exalted station, "humbled himself, and became obedient unto death, even the death of the cross." After taking a short view of the reward which followed such disinterested humility, the apostle draws the passage under consideration as a

sort of inference from what had been said.

May it not then be correctly paraphrased thus: The Lord Jesus our great exemplar I have just shown to be distinguished for this "lowliness of mind" to which I am exhorting you. Wherefore, as ye have always obeyed the gospel, continue to do it by working out your salvation with reverence and humility, or caution and modesty, not with self-confidence. And in addition to the argument which I have drawn from the voluntary humiliation of Christ, I would further urge, that "it is God that worketh in you both to will and to do of his good pleasure." You have every reason for humility; for after all, the work is not yours, but God's. Surely this is a sufficient motive to humility.

This view of the passage is very nearly Rosenmüller's. If it be correct, the 13th verse is no promise of divine assistance, nor a reason for being or becoming Christians, but a simple declaration of a fact which serves to strengthen the other considerations that the apostle had adduced as incentives to humility in the Christian life.

The only objection to this interpretation, of any weight, that occurs to me, is, whether it be not taking too much licence with the words translated *fear* and *trembling*; but when I look at the use of these words in other passages, the objection appears less formidable. The phrase is used

2 Cor. vii. 15. There the apostle speaks of the treatment which Titus had received of the Corinthians, and of the joy which that treatment produced in both their hearts. They received him "with fear and trembling." Now surely it could be no matter of joy to these holy men that the Corinthians were afraid of Titus, and trembled at his appearance among them. Reverence and humility must have been the disposition with which they received him, and which was a source of joy to Paul and Titus.—Ephes. vi. 5. Servants are exhorted to be obedient to their masters "with fear and trembling." Could the apostle have intended to inculcate on these people a slavish dread of their masters which should perpetually torment them with fear and trembling? or reverence and humility? Is not the use of these words in 1 Cor. ii. 3. a specimen also of the same kind of language? Does not the apostle there mean to say that he lived among them with great modesty and humility of mind? See also 1 Pet. i. 17. and 2 Pet. iii. 15. where the word *fear* evidently means reverence or respect.

In a word, then, I would inquire whether the apostle does not offer the 13th verse as a reason for the *particular manner* of working out our salvation, or of living the Christian life, (that is, with reverence and humility,) rather than for the *general* exhortation.

Miscellaneous.

To the Editor of the Christian Spectator.

SIR,

I send you the substance of an address, recently delivered at the annual meeting of two female charitable societies in my own parish. If you think it worthy of a place in your valuable pages, it is at your service.

Nov. 14, 1820.

D. U.

My Christian Friends,

You will permit me to offer you my sincere congratulations upon the return of this, your annual meeting, and in view of your Treasurer's Reports, which have just been read. Let your hearts rise in fervent ascriptions of praise to Him, who is still

permitting you to bear a part with your sisters of every christian land, in those labours of love, which aim at nothing less than the conversion of the world. Let each grateful ejaculation this day, be accompanied with new and solemn resolutions, that, by the grace of God, you will redouble your efforts to promote his glory.

The objects for which you have associated, are worthy of more than all the zeal, and all the labours, and all the prayers by which the present day is distinguished. The cause in which you are engaged, is the cause of God, and must prevail. By aiding indigent pious young men to prepare for the ministry, and by furthering other kindred benevolent enterprises, you are assisting in the fulfilment of the most animating prophecies relative to the spread of the gospel, and the consequent prevalence of peace, holiness, and happiness throughout the world. You are helping to dig the diamond from its rubbish, to draw forth talents and piety from the lowly roofs of penury, to raise up pastors for the destitute churches of our own land, and to send the tidings of salvation to the remotest heathen.

Yes, my friends, the little staring, neglected cottage boy, whose skin is burnt, and whose hair is bleached by every summer's sun, will one day be encouraged and enabled by the bounty of these societies, to emerge from his present obscurity, to exchange his rags for decent apparel, to receive an education in some respectable seminary, and, "through grace," to become a preacher of the everlasting gospel. When you are dead, perhaps, he will be a missionary in China, or in Japan; and yours may be the joy of going forth from the New-Jerusalem, to welcome the first soul converted by his preaching, to the happiness and glory of heaven. Other seals of his ministry may follow after, in quick and joyful succession, till he himself arrives, and receives the reward of a good and faithful servant. And then, from generation to generation, as long as the world en-

dures, may increasing multitudes ascend to those blissful regions, and there sit down upon the heavenly hills, to tell you how they are remotely indebted to the labours and sufferings of your missionary for all their present happiness, and eternally brightening prospects.

The unbelieving world, no doubt, will affect to look down with mingled pity and scorn, upon these anticipations, as the veriest rhapsodies of the highest enthusiasm: and even some christians may regard scenes like these in heaven, as rather to be desired than expected. But why may not all that has been suggested, and unspeakably more be realized? Are not the heathen of every land to be converted, and converted by human instrumentality? Are not the glories of the latter day fast approaching; and is not the morning sky already lighted up with many of its sure and smiling harbingers? Who can doubt that missionaries, educated by christian charity, will bear a conspicuous part in evangelizing the nations; and why may not the recipients of your bounty be thus honoured, as well as their brethren?

But this, in a comparative view, is a question of small moment. The great object is, to have the whole human family converted to God, no matter by whose instrumentality.—Let the "Lord send by whom he will send," and let him have all the glory. If you, my friends, are actuated by right motives; if the love of Christ constrains you, and if you contribute "according to the ability which God giveth," you will not lose your reward. Indeed, you must have received it in one way already. The blessedness of giving, were there no reversion in heaven, must be felt as a rich compensation by the truly benevolent, for all that they can cast into the treasury of the Lord. In this, as in every thing else, the christian's duty is his privilege; and there is nothing worth living for, but to glorify God, and do good to his creatures.

You will, I am sure, give no heed

to those oft refuted objections against the benevolent enterprizes of the day, which are the offspring of covetousness, hardheartedness and unbelief. What though you should be told, that all your labour is in vain, that your contributions are thrown to the winds, and that your expectations from missionary labours among the heathen, are mere Quixotic reveries, which will end in disappointment? What though the conversion of pagan and savage tribes should be pronounced impossible, or a work which God will accomplish in his own time, without the use of means? When unbelief has done her utmost, to damp your ardour and shake your hopes, you will open your Bibles and read, "Go ye into all the world and preach the gospel to every creature." "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call upon him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost part of the earth for thy possession." These texts, (to say nothing of hundreds more,) when fairly met, are abundantly sufficient to put to flight a legion of cavillers. "Be ye therefore," my beloved brethren in the gospel, "steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." Consecrate your influence, as well as your time to the service of Christ. Stimulate by your example, our more selfish, doubting and phlegmatic sex, to a holy emulation, in the cause of charity.

I cannot let the present opportunity pass, without expressing to the young ladies of the Benevolent Society,* the peculiar satisfaction, with

* This is a Society, consisting of fifteen, or twenty active members, who have, for more than two years past, devoted one afternoon, or evening in each week to labour, principally with the needle, for char-

which I have contemplated their laudable and persevering labours. You, my young friends, with many of your pious sisters elsewhere, have created a handsome fund, by your own earnings: and you have made that fund sacred to benevolence and piety. The result of your labours has more than answered the expectations of those who witnessed their commencement, perhaps surpassed your own highest estimate. You have demonstrated the practicability of bringing a yearly and liberal offering to the treasury of the Lord, without being indebted to your parents, or other friends for the donation. It is the product of your own industry and skill which you present, and which must afford you incomparably more satisfaction, than if it had come into your hands without any of your toil or contrivance. Nor, I am persuaded, have you found it necessary to neglect any other duty, while your hands have been employed for a few hours, each week, in this interesting service. You have not, I will venture to say, done less to promote the interests of the families to which you belong, than you were accustomed to perform before the establishment of this society. It is in general an easy matter to redeem time, for the accomplishment of any object which lies near our hearts. No one is poorer for what you give, but through the blessing of God, many may obtain *true riches*. Go on as you have begun. With all my heart "I bid you God speed." May you all be partakers of those spiritual blessings which you are happily instrumental in proffering to others. In what other way could your leisure time be so usefully employed? Though your engagements as members of this society, should deduct a few hours, or even days in the year, from ceremonious calls and visits; though you should be at work for the Cherokees,

itable purposes. The product of their industry, during the last year, was more than \$100. Let this encourage others to "go and do likewise."

or the Hindoos, while some of your own age and standing, are in the ball room, or engaged in other parties of pleasure, you will not, I am sure, count yourselves losers in the end. The pleasure of doing good and the smiles of an approving conscience, are infinitely more to be valued than all that can be purchased from the world, at the expense of his approbation whose "favour is life, and whose loving kindness is better than life." When you come to look back from your death beds, upon the chequered and transitory scenes of mortality, it will afford you infinitely more consolation to reflect, that you have "washed the saints' feet," that you have given even "a cup of cold water to a disciple," than that you were once the admired daughters of wit and beauty; and shone in the brilliant circles of gaiety and fashion.

THE FAITHFUL MINISTER, AND THE
GOOD PARISHIONER.

The following description of the faithful minister, and the good parishioner, are taken from the "Prophane and Holy State," a work written by Dr. THOMAS FULLER, a divine who lived in the seventeenth century.

The Faithful Minister.

"He endeavours to get the generall love and good will of his parish.— This he doth, not so much to make a benefit of them, as a benefit for them; that his ministry may be more effectual; otherwise, he may preach his own heart out, before he preacheth any thing into theirs. The good conceit of a physician is half a cure; and his practice will scarce be happy, where his person is hated. Yet he humours them not in his doctrine to get their love; for such a spaniel is worse than a dumbe dog. He shall sooner get their good will by walking uprightly, than by crouching and creeping. If pious living and painfull

labouring in his calling will not win their affections, he counts it gain to lose them. As for those which causelessly hate him, he pities and prayes for them; and such there will be. I should suspect his preaching had no salt in it, if no galled horse did wince.

He is strict in ordering his conversation. It was said of one, who preached very well and lived very ill, 'That when he was out of the pulpit, it was pity he should ever go into it; and when he was in the pulpit, it was pity he should ever come out of it.' But our minister lives sermons. And yet I deny not but dissolute men, like unskillfull horsemen, which open a gate on the wrong side, may by the virtue of their office open heaven for others, and shut themselves out.

His behaviour towards his people is grave and courteous. Not too austere and retired; especially he detesteth affected gravity, (which is rather on men than in them,) whereby some belie their register books, antedate their age to seem far older than they are, and plait and set their brows in an affected sadness. Whereas St. Anthony the monk might have been known among hundreds of his order by his cheerful face; he having ever (though a most mortified man) a merry countenance.

He will not offer to God of that which costs him nothing; but takes pains beforehand for his sermons.— Demosthenes never made any oration on the sudden; and he was wont to say, That he showed how he honoured and revered the people of Athens, because he was careful what he spake unto them. Indeed, if our minister be surprised with a sudden occasion, he counts himself rather to be excused than commended, if premeditating only the bones of his sermons, he clothes it with flesh extempore.— As for those, whose long custom hath made preaching their nature, that they can discourse sermons without study, he accounts their examples rather to be admired than imitated.

Having brought his sermon into his head, he labours to bring it into his heart, before he preaches it to his people. Some have questioned ventriloquie, when men strangely speak out of their bellies, whether it can be done lawfully or no: might I coin the word cordiloquie, when men draw the doctrines out of their hearts, sure all would count this lawful and commendable.

He chiefly reproveth the reigning sins of the time and place he lives in. We may observe that our Saviour never inveighed against idolatry, usury, Sabbath breaking, among the Jews; not that these were not sins, but that they were not practised so much in that age, wherein wickedness was spun with a finer thread: and therefore Christ principally bent the drift of his preaching against spiritual pride, hypocrisie, and traditions, then predominant amongst the people. Also, our minister confuteth no old heresies, which time hath confuted; nor troubles his auditory with such strange hideous cases of conscience, that it is more hard to find the case than the resolution.

He doth not onely move the bread of life, and toss it up and down in generalities, but also breaks it into particular directions. Drawing it down to cases of conscience; that a man may be warranted in his particular actions, whether they be lawfull or not.

His similes and illustrations are always familiar, never contemptible.—Indeed reasons are the pillars of the fabrick of a sermon, but similitudes are the windows which give the best lights. He avoids such stories, whose mention may suggest bad thoughts to the auditours; and will not use a light comparison to make thereof a grave application, for fear lest his poyson go further than his antidote.

He provideth not only wholesome but plentiful food for his people. Almost incredible was the painfulnesse of Baronius, the compiler of the voluminous annals of the church, who, for thirty years together, preached three

or four times a week to the people. As for our minister, he preferreth rather to entertain his people with wholesome cold meat, which was on the table before, than with that which is hot from the spit, raw and half roasted. Yet, in repetition of the same sermon, every edition hath a new addition, if not of new matter, of new affections. ‘Of whom (saith St. Paul) we have told you often, and now we tell you weeping.’

He makes not that wearisome, which should ever be welcome.—Wherefore his sermons are of an ordinary length, except on extraordinary occasions. What a gift had John Halseback, professour at Vienna, in tediousnesse! who, being to expound the prophet Esay to his auditours, read twenty-one years on the first chapter, and yet finished it not.

He counts the success of his ministry the greatest preferment. Yet herein hath God humbled many painful pastours, in making them to be clouds to rain, not over Arabia the happy, but over the stonie or desert: so that they may complain with the herdsman in the poet:

‘*Hæu mihi, quam pingui macer est mihi
taurus in arvo!*’

Yet such pastours may comfort themselves, that great is their reward with God in heaven, who measures it not by their successe, but endeavours. Besides, though they see not, their people may feel benefit by their ministry. Yea, the preaching of the word in some places is like the planting of woods, where, though no profit is received for twenty years together, it comes afterwards. And grant that God honours thee not to build his temple in thy parish, yet thou maist with David, provide metall and materialls for Solomon thy successour to build it with.

He is moderate in his tenets and opinions. Not that he gilds over lukewarmness in matters of moment, with the title of discretion; but withall he is carefull not to entitle violence in indifferent and inconcerning

matters to be zeal. Indeed men of extraordinary tallness (though otherwise little deserving) are made porters to lords: and those of unusuall littlenesse are made ladies' dwarfs; whilst men of moderate stature may want masters. Thus, many, notorious for extremities may find favourers to prefer them, whilst moderate men in the middle truth may want any to advance them.

Lying on his death bed, he bequeathes to each of his parishioners his precepts and example for a legacie; and they, in requital, erect every one a monument for him, in their hearts. As for outward estate, he commonly lives in too bare pasture to die fat. It is well if he hath gathered any flesh, being more in blessing than in bulk."

The good Parishioner.

"Though neare to the church, he is not far from God. Like unto Justus, Acts xviii. 8. 'One that worshippeth God, and his house joyned hard to the synagogue.' Otherwise, if his distance from the church be great, his diligence is the greater to come thither in season. He is timely at the beginning of prayer. Yet as Tullie charged some dissolute people for being such sluggards, that they never saw the sun rising or setting, as being always up after the one, and abed before the other: so some negligent people never hear prayers begun, or sermon ended; the confession being past before they come, and the blessing not come before they are passed away.

In sermon, he sets himself to heare God in the minister. Therefore divesteth he himself of all prejudice; the jaundice in the eyes of the soul presenting colours false unto it. He hearkens very attentively. 'Tis a shame when the church itself is cœmeterium, wherein the living sleep above the ground, as the dead do beneath.

At every point that concerns himself he turns down a leaf in his heart; and rejoiceth that God's word hath pierced him, as hoping that whilst his soul smarts, it heals. And, as it is no manners for him that hath good venison before him, to ask whence it came, but rather fairly to fall to it; so hearing an excellent sermon, he never enquires whence the preacher had it, but falls aboard to practise it.

He accuseth not his minister of spight in particularising him. It does not follow, that the archer aimed because the arrow hit. Rather, our parishioner reasoneth thus: If my sin be notorious, how could the minister misse it? If secret, how could he hit it without God's direction? But foolish hearers make even the bells of Aaron's garments "*to clink as they think.*" And a guilty conscience is like a whirlpool, drawing in all to itself, which otherwise would passe by. One, causelessly disaffected to his minister, complained that he in his last sermon, had personally inveighed against him; and accused him thereof to a grave religious gentleman in the parish. 'Truly (said the gentleman,) I had thought in his sermon he had meant me: for it touched my heart.' This rebated the edge of the other's anger.

He is bountiful in contributing to the repair of God's house. For though he be not of their opinion, who would have the churches under the gospell conformed to the magnificence of Solomon's temple; and adorn them so gaudily that devotion is more distracted than raised, and men's souls rather dazzled than lightened; yet he conceives it fitting, that such sacred places should be decently and properly maintained.

He is respectfull to his minister's widow and posterity, for his sake.—My prayer shall be, that ministers' widows and children may never stand in need of such relief; and may never want such relief, when they stand in need of it."

To the Editor of the Christian Spectator.

SIR,

I have sometimes been present on interesting public occasions, where I have seen great numbers edified by the able and eloquent display of divine truth, and sometimes refreshed by setting down together at the table of the Lord. Now at such seasons I could hardly refrain from asking myself what value I set upon these privileges, and for what purpose they have been bestowed upon me. And really, Sir, I have sometimes felt as though it were a sin to leave such a place, to rise from such a feast, and not drop something into the Lord's treasury, for the relief of those who are famishing for want of the bread of life, or scattered as sheep without a shepherd; and as the Lord's supper has lately been celebrated during the session of the General Association of this State, and I believe of the other New-England States, and perhaps at the meetings of several of the Conso-ciations in this State, suffer me to suggest the propriety of having a contribution expected at such times for the benefit of the Domestic Missionary Society, or for some other similar object.

We go and feast on the liberality of the people, and on the rich gift of heaven, and shall we not be gratified as well as do some good, by leaving an offering according to our means, to procure for others the privileges and blessings we so richly enjoy? If the thought is worth attention, please to suggest it to those who have the management of these things, through the medium of your useful work.

B. S.

To the Editor of the Christian Spectator.

SIR,

Although I am no great lover of anecdote, it would gratify me to be able to preserve in your pages, the following notices of the late King of England. The anecdotes are select-

ed from those which have appeared in the London Evangelical Magazine. Several of them were originally introduced into sermons which have been printed, and as all of them are taken from the respectable work above mentioned, they may be considered as well authenticated.

E. G. D.

After the king had lost his sight, and was walking one Monday evening on the Terrace, at Windsor, leaning on the arm of one of his daughters, a Bishop present asked His Majesty how he liked the young clergyman whom he had heard the day before. The king's answer was to the following effect. 'The sermon was perhaps a good composition, but I do not call that a good sermon in which Jesus Christ is omitted.'

His late Majesty, it was well known, was very frequent in his visits to his daughter, the princess Amelia; and with great affection he conversed with her Royal Highness, in reference to her dissolution, which appeared to be drawing nigh. On one occasion, he aimed to impress her mind with the truth, that, however exalted their rank amongst men, in the sight of God they were upon an equality with the meanest; and as sinners they must be saved as others, 'which,' he added, 'must be through the cleansing of the blood of the Lord Jesus Christ, and by his righteousness.'

The King's regard to Religious Institutions.

His Majesty not only observed the Christian Sabbath, by attending regularly the house of God on that day, but he encouraged its sanctification through his household. In confirmation of this statement, permit me to relate an anecdote of Mr. Gray. Mr. Gray resided in the palace from the time of his Majesty's accession to the period of his death, which happened in 1801. He was an ingenious mechanic, and, under the immediate eye of the king, many alterations were

from time to time effected in different apartments of the royal residence. A principal in attendance upon the person of his Majesty said to Mr. Gray, on a Sunday, 'I wish you to have a bedstead removed from such a room, naming it, to such a room.' 'My Lord,' said Gray, 'I never do any thing of that kind on a Sunday; I would do it for no one except his Majesty commanded it, and in saying that, my Lord, I run no risque, for I am persuaded the king will not order it to be done.' The refusal gave offence, and was followed by a report of the transaction to the king. The king said to his lordship (as he afterwards informed Gray) 'Gray is a good man, that fears God, and sooner than require him to make such alterations, I would sleep without a bedstead.'

When the king was repairing his palace at Kew, one of the workmen, who was a pious character, was particularly noticed by his Majesty, and he often held conversation with him of some length upon serious subjects. One Monday morning, the king went as usual to watch the progress of the work, and not seeing this man in his customary place, inquired the reason of his absence. He was answered evasively, and, for some time, the other workmen avoided telling his Majesty the truth; at last however, upon being more strictly interrogated, they acknowledged, that not having been able to complete a particular job on the Saturday night, they had returned to finish it on the following morning. This man alone refused to comply, because he considered it a violation of the Christian Sabbath; and, in consequence of what they called his obstinacy, he had been dismissed entirely from his employment. 'Call him back immediately,' exclaimed the good king, 'the man who refused doing his ordinary work on the Lord's Day, IS THE MAN FOR ME. Let him be sent for.' The man was accordingly replaced, and the king ever after showed him particular favour.

In giving an account of the coronation, one of the heralds, a pious man, says, "One thing I must not omit, which much pleased me. When the anointing was over in the Abbey, and the crown put upon the king's head, attended with great shouting, the two Archbishops came to hand him down to the altar to receive the Sacrament, when he told them he could not partake of that ordinance wearing his crown; for he looked upon himself, when approaching the King of kings, in no other light than that of a humble Christian, which were his very words. The bishops replied, although there was no precedent, his wish should certainly be complied with, and immediately he took it off and laid it aside—begging the same might be done by the queen's crown. on being informed that could not easily be done, on account of the manner of its being put on, he replied, 'Well, then, let it be considered at the present as part of her dress, and in no other light.' When I saw and heard this, it warmed my heart, and I could not but think—Surely there will be 'good found in him towards the Lord God of Israel!'"—*Rippon's Sermon for the king.*

In the year 1805, when an installation of the Knights of the Garter was approaching, and his Majesty was conversing with some persons of high rank on that subject, a distinguished nobleman said to the king, 'Sir, are not the new knights now to be installed obliged to take the sacrament before the ceremony?' His Majesty changing countenance, and, assuming a severe look, replied, 'No; that religious institution is not to be mixed with our profane ceremonies. Even at the time of my coronation, I was very unwilling to take the sacrament; but when they told me it was indispensable, and I must take it, before I approached the communion table, I took off the bauble from my head. The sacrament, my lord, is not to be profaned by our gothic institutions.'

The King an enemy to Persecution.

The king was one day passing in his carriage through a place near one of the royal palaces, when the rabble were gathered together to interrupt the worship of the Dissenters; his Majesty stopped to know the cause of the hubbub, and being answered it was only some affair between the town's people and the Methodists, he replied, loud enough to be heard by many, 'The Methodists are a quiet good kind of people, and will disturb nobody: and if I can learn that any persons in my employ disturb them, they shall be immediately dismissed.' The king's *most gracious speech* was speedily recapitulated through the whole town; and persecution has not dared to lift its hand there since that period.

The king lived for some time at Buckingham-house. One of the female domestics was accustomed to attend divine worship at Surrey Chapel, for which she was much persecuted by her fellow servants; they said, 'she was so methodistical, it was quite miserable to live with her.' At length they contrived to get from the queen an order for her dismissal. She appealed to the king, who, having made inquiries respecting her, directed that she should be retained in the service, and that any one who persecuted her should be dismissed. He added, 'he was sure Rowland Hill was a good man, and he wished more of them went to hear him.'

That his late Majesty was practically the friend of religious liberty will not be called in question, when it is known that in his household were found professing Christians of various denominations. His favourite coachman, his head gardener, and the superintendent of the observatory of Kew palace, were pious Presbyterians. His carpenter, the late Mr. West, was a village preacher, and for many years an honourable and esteemed member of Tottenham Court Chapel. It is an accredited fact, that his Majesty, if he met Mr. West

on a Monday, would inquire what he had preached on the Sabbath, what was his text, and how he explained it?

A labourer in the Royal garden at Windsor, being found by his Majesty apparently in a state of dejection, and in answer to his condescending inquiries, having informed him that his distress arose from a concern about his soul, he was advised by the illustrious personage to attend the preaching of a neighboring dissenting minister. He attended and speedily obtained relief. Being called to an account by the master gardener for this part of his conduct, and declaring it to be his determination to persist in it, he was turned out of his employ. But upon hearing the cause, the sovereign is stated not only to have reinstated him in his employ, but to have reproved his oppressor in words to the following effect: 'Shall I allow of religious liberty in every part of my empire, and shall it be refused to a labourer in my own garden?'

An under gardener with whom the king was accustomed familiarly to converse, was missed one day by his Majesty, who inquired of the head gardener where he was, 'Please your Majesty,' said the gardener, 'he is so very troublesome with his religion, and is always talking about it.' 'Is he dishonest?' said the king, 'Does he neglect his work?' 'No, your Majesty, he is very honest, I have nothing to say against him for that.' 'Then send for him again,' said the monarch, 'why should he be turned off? Call me *Defender of the Faith!* DEFENDER OF THE FAITH! and turn away a man for his religion.'

When a certain individual of narrow views and contracted policy, proposed to bring in a bill into parliament to prevent the increase of licenses to dissenting preachers, his Majesty, on being applied to on the subject, returned for answer,—'If the bill should pass through both houses, it shall not obtain my sanction, as there shall be no persecution in my reign.'

With a view to raise an old domestic to a more lucrative situation, his Majesty removed him from London to Windsor; but after some weeks, observing that the man did not appear so cheerful as usual, he very condescendingly inquired if he were in good health, to which the servant replied that he was. Some time afterwards his Majesty still perceiving that he appeared unhappy, and being on inquiry, again informed that he was in good health, insisted on being made acquainted with the cause of his distress, when the man who was a member of one of the Scottish churches in London, reluctantly told the king, that he was removed from his religious privileges; that he could not enjoy them at Windsor (as then circumstanced,) and begged to be sent back to his former situation, that he might be restored to them again. To this the king graciously consented, and it took place.

The late king was in the habit of speaking to his domestics in the most condescending manner. On one occasion, when he was going to Windsor, he met a female of his establishment, and as the servants were generally much pleased with the accommodations at the Castle, he good humoredly saluted her with a congratulation, including a question if she was not glad they were going. To which she ventured to reply, 'Indeed, your Majesty, I am not; in my view the Gospel is not preached at Windsor, and I can get no food for my soul.' 'Then you shall not go,' said the king. Sometime after this his Majesty spoke to her again, 'You may go to Windsor now,' said the worthy monarch, 'for you can get food for your soul.' His Majesty had discovered that some plain people had met together there for worship, and had found out their principles, which he considered as congenial with those of his pious servant. The result proved that he was right, and the good woman was satisfied.

Several of his Majesty's domes-

tics were in the habit of attending Dissenting chapels. This the king knew and approved; wishing them to worship God according to the dictates of their own consciences. When at Weymouth, the late Isaac Clarke, Esq. used to attend the Independent Chapel, which his Majesty knowing, said to him, 'Clarke, does your minister pray for me?' Mr. Clarke replied, 'Yes, please your Majesty, always, and very devoutly.' Then said the king, 'Tell your minister I am obliged to him, for you know he is not paid for it.' It is not to be imagined that the king meant any thing invidious, but only to suggest that as that church was not endowed, and had no prescribed form of prayers, praying for his Majesty must of course be perfectly voluntary. Watts and Doddridge were Dissenters of the Independent denomination, and scarcely any divines ranked higher in the king's regards.

It was at Weymouth, in 1805, that Mr. Lancaster had the honor of an introduction to the king, when his Majesty made the memorable declaration which has since been so widely circulated, and which will forever do honor to his memory—'It is my wish that every poor child should be taught to read his Bible.'

Flatterers Reproved.

Nichols, Potter, and T. Wilson, Prebendaries of Westminster, preaching one after another, bedaubed the king, who, as lord Mansfield tells me, expressed his offence publicly, by saying that he came to chapel to hear the praise of God, and not his own.—*Bishop Warburton's Letters.*

The King's Reading.

It has been stated by those who had opportunities of knowing, that, of the few books which the king read, the Bible was constantly on the table in his closet, and the commentary which he selected for his private reading was Matthew Henry's Exposition. A pious female servant, whose office it was to arrange the library room,

has been often heard to say, 'I love to follow my master in his reading of the scriptures, and to observe the passages he turns down. I wish every body made the Bible as much their daily study as my good master does.'

A friend calling upon his royal highness the duke of Kent, found him with his Bible before him, in which he observed he had marked several passages; upon which he remarked to his royal highness, that he was an attentive reader of the scriptures; the duke replied, 'What would you say, if you were to see my father's Bible.'

The works of the Rev. John Newton were introduced to the notice of our late revered and beloved sovereign, by the late Earl of Dartmouth, and the high estimation in which his Majesty held them, was communicated by the same nobleman to that worthy minister, who in his usual way said, 'who would have thought that I should ever preach to Majesty?'

His Majesty's old coachman, Mr. Saunders, was a hearer at the Lock, and of the Rev. Mr. Romaine; of Mr. S. the king would often inquire what texts he had been hearing from, and how they were treated; often expressing his approbation by saying, it was better divinity than was to be heard in some places. This good man in consequence used sometimes to place some of Mr. Romaine's works on the seat of his Majesty's carriage (particularly his Law and Gospel) and on one occasion, when he had omitted this, the king called to him, 'Where is my book, Saunders?' Sometimes he placed religious Tracts under the seat, with a corner visible, to invite the king's attention; and they were afterwards regularly indorsed, as the king's manner was, to shew that they had been perused.

Dependence on God.

On the 28th of October, 1795, when the king was going in his state coach to the House of Lords, he was shot

at, and the ball passed through the glass on the king's right hand, leaving a small hole, and passed out of the other window, the glass of which was down. His majesty discovered no symptom of fear, but proceeded to the house, and pronounced his speech full as well as usual. Afterward, when it became the subject of anxious conversation, the king joined in it with less agitation than any one else, and when he got into the coach to return, said to lord Onslow (who relates this in a letter written the same night,) 'Well, my lord, one person is *proposing* this, and another is *supposing* that, forgetting that there is One above us all, who *disposes* of every thing, and on him alone we depend.' The magnanimity, piety and good sense of this struck me most forcibly, (said lord O.) and I shall never forget the words.

His majesty was one day looking at the plate which had been recently brought from Hanover, and observing one of the articles with the arms of the Electorate engraved upon it, he said to the domestic who attended him, 'This belonged to king George the second; I know it by the Latin inscription,' which he then read, adding, 'in English it is, *I trust in my sword*. This (said he) I always disliked; for had I nothing to trust in but the sword, I well know what would be the result: therefore when I came to the crown I altered it. My motto is—'*I trust in the truth of the christian religion*,' repeating it first in Latin, and then in English. He then with his usual condescension said, 'which of the two inscriptions do you like best?' The attendant replied, 'Your majesty's is infinitely preferable to the other.' He said, 'I have ever thought so, and ever shall think so, for therein is my trust and my confidence.' He continued, 'think you is it possible for any one to be happy and comfortable within himself who has not that trust and confidence? I know there are those who affect to be at ease while living in a state of infidelity; but it is all *affect*

tation; it is only the *semblance of happiness*;—THE THING ITSELF IS IMPOSSIBLE.⁷ The last sentence the king uttered with so much pious fervour that an involuntary tear dropped

from his eye, and the attendant could not refrain from sympathizing deeply in the tender and devout emotion which it discovered.

Review of New Publications.

The Fall of Jerusalem, a Dramatic Poem; by the Rev. H. H. Milman. New-York: L. & F. Lockwood. 18mo. pp. 180.

THE present age has been styled the Age of Reason. Whether the preeminence thus claimed is due or not, we shall not attempt to decide; but we may fairly be said to live in the Age of Rhyming. In almost every intellectual department indeed, candidates for distinction have been, within the last forty years, numerous beyond precedent or expectation.—The fields of science, literature, and taste, have been not only visited but crowded, and whatever have been the fruits of these researches, the number of competitors remains undiminished. The free spirit of enquiry which characterizes our age, the general diffusion of knowledge, and the rewards connected with success, are mutually causes and effects of this peculiarity of our times. It may be questioned indeed, whether any very unusual flood of light has been thrown upon the world notwithstanding this increase of publications, whether the talents and genius employed have been in any sense proportional to the number of writers, or whether the world has received any thing like corresponding benefits. Great talents and uncommon acquisitions are rare in every country, from the constitution of our nature; and amid the crowds who are now loading the presses, the booksellers' shelf, and the private library, we shall find perhaps but a moderate number whose works deserve a high rank in the public estimation. The sciolist ac-

companies the man of profound science; and the able defender of truth is encountered by the ingenious advocate of error. Still this feature of the times may not be without its appropriate advantages. Where such a mass of mental research is accumulated, much good will necessarily be collected; and where the sources of knowledge are so generally spread, mankind must become more or less enlightened.

These remarks may seem irrelevant to the subject before us and our readers, yet a momentary inspection may evince that the same strain of observation is applicable to poetry and the readers of poetry. Since the demise of Cowper, the poetry of Great Britain has assumed a new and varied character. Writers, almost without number, have fancied that the inspirations of song, given to so few and so far between, have become common endowments, and have poured a full tide of productions upon the community, which they have dignified with the name of poetry. Individuals of both sexes, of almost all ages, and of every station, from the boy to the sage, from the peasant to the nobleman, from the timid girl to the dignified matron, have been animated by unusual fervours; and as a natural effect, the world has been inundated with a flood of compositions, varying with every modification from the most pure and artless doggerel to high wrought and admirable poetry. Nor have the tendency and objects of these writers been less diversified. The legends of childish or romantic fable, the sober concerns of life, the doubts and horrors of athe-

ism, the sublime mysteries of revelation, the revellings of an impure imagination, the tumults of politics and of faction; these, with a thousand other subjects, have sought and found the aid and the fascination of poetry. On persons of warm feelings and susceptible taste particularly, and on the public generally, these works have operated with no inconsiderable influence. Indeed, were there nothing in the medium by which these subjects are presented; in other words, had poetry nothing in its nature which ensured the attention and interested the feelings, still so great a collection of writers cannot be supposed to be disregarded.

It may here be invidiously remarked, that our allusions are entirely directed towards a foreign country; that the genuine poetic talent of which we may unquestionably boast, has not been made the object of illustrating our observations. Should any such opinion be gathered from what we have advanced, we disclaim the appropriation. Our country has no cause to blush that so few names appear on her poetical calendar. We have already a number of poems whose merit rescues our character from the imputation of want of genius, and ensures, at a future day, when the circumstances of our country shall be in some respects materially changed, (one essential ingredient of which change will be a disposition to do justice to American talents and efforts,) all the reputation we may covet. Situated as we now are, in our infancy as a nation, and with a population devoted to pursuits entirely different, we must, of course, illustrate our opinions by referring to the poets of Great Britain.

Before we close these general and introductory observations, we must be further indulged with the liberty of enquiring what is the proper object of poetry. Many, nay most have written for fame, or for emolument; a few have attempted to corrupt or to amend the public. To accomplish

these objects, the first two of which result upon the writers themselves, and the last two operate elsewhere, all immediately endeavour to please their readers as the means of success. Without accomplishing this intermediate object, their ultimate aim will of course fail; this must therefore be secured. But without confining our views to what has been done by others, we can briefly answer the question we have proposed to ourselves: the proper object of poetry, like that of every other species of writing, and of every human action in all possible or conceivable cases, is announced in the apostolic injunction: "Do all to the glory of GOD." Our reply will not be deemed strange by those who have attentively considered the nature and extent of human duty, and if those who regard poetry as a vehicle of amusement and pleasure only, will reflect on the high demands of the gospel, they will not think the opinion illiberal or incorrect. But in order to accomplish this end, it is not necessary that the subjects of poetry should always be of an evangelical or even of a moral nature. It is true, that the highest poetical powers are never more suitably employed, than when immediately engaged in the service of religion. But this is not their exclusive, their separate province. Those subjects which are innocent in their nature and tendency, may often well be the themes of the poet's song. Agreeable relaxation and exhilaration are as necessary to the mind as the body; and these are furnished in a very high degree by genuine poetry. Besides, we hold it to be an unquestionable truth, that the influence of correct taste, in whatever department it is felt, is in its nature, salutary to the mind. Thus, the variety, the beauty, and the grandeur of the works of nature, exhibitions of mental and moral elevation or refinement, and the triumphs of human invention and skill, in themselves considered, when examined under the direction of a

pure and cultivated taste, are uniformly auxiliary to virtue. It is only when perverted, that they fail of their proper direction, and become subservient to interests of an opposite character.

In these views many of our readers will, if we mistake not, coincide with us. Should any think that we are giving an importance to poetry and poetical works, which is superior to their claims, let them recollect how large a portion of the scriptures has been given to man through this medium: that every sabbath the devotions of thousands ascend in language and sentiments of a poetical character.

Mr. Milman, the author of the work before us, is a clergyman of the church of England. Antecedently to the publication of the *Fall of Jerusalem*, he has been a well-known and popular author, and he is one of the few living writers who claims the merit of having published a regular and formal Epic poem. His productions, so far as we are acquainted with them, are a prize poem on the *Apollo Belvidere*, *Fazio*, a tragedy, and *Samor*, or the Lord of the Bright City. The first of these poems was a short but vigorous effort, the second is as genuine a tragedy as those of Shakspeare. Although its merits are said to be very considerable, we cannot assent to the propriety of such a work, especially when we regard it as having been represented upon the stage. That a clergyman should prepare a regular play for the theatre, that nuisance of our large cities, is to be regretted; and no plausible arguments which an ingenuity badly directed may furnish, can reconcile us to so plain and palpable a departure from the strait path of clerical duty. Without examining the justice of the decision in the case of *Home*, the author of *Douglas*, we have no hesitation in asserting, that such compositions should never have been written, and that genius and talents thus misapplied, however brilliant and admirable, should, rather than

thus employed, be never exerted before the public. Of *Samor*, the third of these poems, we entertain very different sentiments; and as it has been very little noticed by the American public, we shall express at greater length our opinion of its merits.—The subject is the conquest of England by the Saxons, and their subsequent expulsion. *Samor*, from whom the poem derives its name, is one of the English nobles, pre-eminent in courage, personal strength, patriotism, and worth, and with him are connected the prominent events of the story. In its progress, he displays a dignity of character, and a disinterestedness of excellence, which are very rarely found throughout the records of heroic poetry. He is in fact, in many respects, the christian hero and patriot struggling against most powerful foes, both of his own countrymen and foreigners, despising the temptations of ambition and voluptuousness, and sacrificing all inferior considerations to the paramount one of rescuing his country. Throughout this poem are displayed an inexhaustible invention, and a richness of imagination which all his competitors may admire, but which few, very few can ever hope to equal.

The *Fall of Jerusalem* is styled a dramatic poem; but it is as far removed from the regular English drama, as those most hostile to productions of this nature would desire. The dramatic form has doubtless been assumed by the author, to give greater scope and freedom to the conduct of the poem, and more nature and animation to the dialogue. This species of poetical composition has nothing in its nature subject to objections; indeed it is much the most free and spirited of all; and had it never been perverted to the purposes of the stage, would have found no opposers in persons of cultivated taste, or evangelical feelings. We think Mr. Milman has shown much judgment in preferring the dramatic form, and as a consequence there is a degree of life and vigour, an ease of transition

and of introduction which would have been unattainable in the narrative form. The scene of the poem is the city of Jerusalem, and the adjacent country occupied by the Romans; the time occupied is the thirty-six hours preceding the destruction of that devoted city. The author has followed so far as his own judgment deemed advisable, the history of Josephus; for to him we are indebted for our knowledge connected with this event; and where he has departed from facts, we think his departure judicious. Some of the events detailed by the Jewish historian cannot be interwoven with felicity in a dramatic poem; and there is a distance of time and place which must be rejected, or many of the principal facts must be altogether discarded.

It is well known by many of our readers that at the period referred to, the Jewish nation had reached a climax of guilt and misery. How much longer their polity might have continued, had it not been for the intervention of the Romans, it may be difficult to decide; but pressed as they were by the encroachments of their conquerors, and ravaged by all that frantic dissension, bigoted ignorance and demoniacal cruelty could effect, their existence as a nation became no longer practicable or desirable. In this situation, girt in by the victorious legions of Rome, bleeding under the infliction of every evil from intestine foes, perishing from disease and famine and the sword; and still fondly anticipating a triumphant deliverance from their long-expected Messiah, has Mr. Milman introduced them at the commencement of his poem.

The principal characters are Simon and John the leaders of the Jews; Miriam and Salome, fictitious personages, the daughters of Simon; Amariah, the son of John; Javan a Christian Jew, and Titus the son of Vespasian and the General of the Romans. The scene opens with an address of Titus to his officers, urging a closer and more vigorous siege of Jerusalem. The description given of

the city in his speech is strikingly beautiful.

TITUS

It must be--

And yet it moves me, Romans! it confounds

The councils of my firm philosophy,
That Ruin's merciless ploughshare must pass o'er,

And barren salt be sown on yon proud city.
As on our olive-crowned hill we stand,
Where Kedron at our feet its scanty waters
Distils from stone to stone with gentle motion,

As through a valley sacred to sweet peace,
How boldly doth it front us! how majestically!

Like a luxurious vineyard, the hill side
Is hung with marble fabrics, line o'er line,
Terrace o'er terrace, nearer still, and nearer

To the blue heavens. Here bright and sumptuous palaces,

With cool and verdant gardens interspers'd;

Here towers of war that frown in massy strength,

While over all hangs the rich purple eve,
As conscious of its being her last farewell
Of light and glory to that fated city.

And, as our clouds of battle dust and smoke
Are melted into air, behold the Temple,
In undisturb'd and lone serenity,
Finding itself a solemn sanctuary

In the profound of heaven! It stands before us

A mount of snow fretted with golden pinnacles!

The very sun, as though he worshipp'd there,

Lingers upon the gilded cedar roofs;

And down the long and branching porticoes,

On every flowery-sculptured capital,
Glitters the homage of his parting beams.

pp. 15, 16.

Javan, the Christian Jew, the lover of Miriam, who had been the means of introducing her to the knowledge of Christianity, now appears waiting by the fountain of Siloe, without the walls, for her approach. The famine in the city had now become so severe that even the chieftains of the Jews felt its pressure; and Miriam, a tender but heroic minded maiden, who is supported amid all the dangers and horrors of the siege by evangelical faith, braves the perils of quitting the city by a concealed passage, that she may secretly procure food for her father. The soliloquy of Javan before her arrival has no ordinary merit.

JAVAN.

Sweet fountain, once again I visit thee!
And thou art flowing on, and freshening
still

The green moss, and the flowers that bend
to thee;

Modestly, with a soft unboastful murmur
Rejoicing at the blessings that thou bearest.
Pure, stainless, thou art flowing on; the
stars

Make thee their mirror, and the moon-
light beams

Course one another o'er thy silver bosom:
And yet thy flowing is through fields of
blood,

And armed men their hot and weary brows
Slake with thy limpid and perennial cool-
ness.

Even with such rare and singular purity
Mov'st thou, oh Miriam, in yon cruel city.
Men's eyes, o'erwearied with the sights of
war,

With tumult and with grief, repose on thee
As on a refuge and a sweet refreshment.

Thou canst o'erawe, thou in thy gentle-
ness,

A trembling, pale, and melancholy maid,
The brutal violence of ungodly men.

Thou glidest on amid the dark pollution
In modesty unstain'd; and heavenly in-
fluences,

More lovely than the light of star or moon,
As though delighted with their own re-
flection

From spirit so pure, dwell evermore upon
thee.

Oh! how dost thou, beloved proselyte
To the high creed of him who died for men,
Oh! how dost thou commend the truths I
teach thee,

By the strong faith and soft humility
Wherewith thy soul embraces them! Thou
prayest,

And I, who pray with thee, feel my words
wing'd,

And holier fervor gushing from my heart,
While heaven seems smiling kind accept-
ance down

On the associate of so pure a worshipper.

pp. 21, 22.

After their meeting he urges her to
flee from the city and to escape with
him, but she refuses from her strong
impressions of filial duty, and returns
with the food which Javan has brought
to the fountain, to the city and the
house of her father. Salome, her sis-
ter, is now introduced, a young fe-
male of an enthusiastic and lofty-
minded character, and devoted to the
religion of her nation. After a con-
versation between the sisters in which
their different views of the issue of
the siege are expressed, Simon their

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father arrives, fresh from the perpe-
tration of his customary atrocities.
He thus describes one of them.

SIMON.

Daughters, I have been
With Eleazar, and with John of Galilee,
The son of Sadoc. We have search'd the
city,

If any rebel to our ordinance
Do traitorously withhold his private hoard
Of stolen provision from the public store.

SALOME.

And found ye any guilty of a fraud
So base on Judah's warriors?

SIMON.

Yes, my children!

There sate a woman in a lowly house,
And she had moulded meal into a cake;
And she sate weeping even in wild delight
Over her sleeping infants, at the thought
Of how their eyes would glisten to behold
The unaccustom'd food. She had not
tasted

Herself the strange repast: but she had
raised

The covering under which the children lay
Crouching and clinging fondly to each
other,

As though the warmth that breath'd out
from their bodies

Had some refreshment for their wither'd
lips.

We bared our swords to slay: but subtle
John

Snatch'd the food from her, trod it on the
ground,

And mock'd her.

pp. 38, 39.

After Simon and Salome retire to
partake of the food which Miriam has
covertly brought, but which Simon
supposed to be sent through some
mysterious agent, Miriam, oppressed
with a sense of her father's guilt,
breaks forth in the following most
touching and admirable strain. It is
an address to the Saviour.

MIRIAM, *alone*.

Oh Thou! thou who canst melt the heart
of stone,

And make the desert of the cruel breast
A paradise of soft and gentle thoughts!

Ah! will it ever be, that thou wilt visit
The darkness of my father's soul? Thou
knowest

In what strong bondage, Zeal and ancient
Faith,

Passion and stubborn Custom, and fierce
Pride,

Hold th' heart of man. Thou knowest,
Merciful!

That knowest all things, and dost ever turn
Thine eye of pity on our guilty nature.
For thou wert born of woman! thou didst
come,

Oh Holiest! to this world of sin and
gloom,

Not in thy dread omnipotent array;

And not by thunders strew'd

Was thy tempestuous road;

Nor indignation burnt before thee on thy
way.

But thee, a soft and naked child,

Thy mother undefiled,

In the rude manger laid to rest

From off her virgin breast.

The heavens were not commanded to pre-
pare

A gorgeous canopy of golden air;

Nor stoop'd their lamps th' enthron'd fires
on high;

A single silent star

Came wandering from afar,

Gliding uncheck'd and calm along the li-
quid sky;

The Eastern Sages leading on

As at a kingly throne,

To lay their gold and odours sweet

Before thy infant feet.

The Earth and Ocean were not hush'd to
hear

Bright harmony from every starry sphere;

Nor at thy presence broke the voice of
song

From all the cherub choirs,

And seraphs' burning lyres

Pour'd thro' the host of heaven the charm-
ed clouds along.

One angel troop the strain began,

Of all the race of man

By simple shepherds heard alone,

That soft Hosanna's tone.

And when thou didst depart, no ear of
flame

To bear thee hence in lambent radiance
came;

Nor visible Angels mourn'd with drooping
plumes:

Nor didst thou mount on high

From fatal Calvary

With all thine own redeem'd outbursting
from their tombs.

For thou didst bear away from earth

But one of human birth,

The dying felon by thy side, to be

In Paradise with thee.

Nor o'er thy cross the clouds of vengeance
break;

A little while the conscious earth did shake
At that foul deed by her fierce children
done;

A few dim hours of day

The world in darkness lay;

Then bask'd in bright repose beneath the
cloudless sun;

While thou didst sleep beneath the tomb,

Consenting to thy doom;

Ere yet the white-robed Angel shone

Upon the sealed stone.

And when thou didst arise, thou didst not
stand

With Devastation in thy red right hand,
Plaguing the guilty city's murtherous
crew;

But thou didst haste to meet

Thy mother's coming feet,

And bear the words of peace unto the
faithful few.

Then calmly, slowly didst thou rise

Into thy native skies,

Thy human form dissolved on high

In its own radiancy.

On the morning of the next day
the Jewish chieftains meet, and a
fierce and taunting altercation takes
place between Simon and John,
which is interrupted by the High
Priest who endeavours to reconcile
the leaders; and which is then for a
time suspended by proposals of peace
from Titus the Roman General, on
the condition of submission. His of-
fers are rejected by John in terms of
cutting satire, and by Simon with
stern hostility. Josephus, the his-
torian, the prisoner of the Romans, is
then made to address his countrymen,
and to urge them to surrender, but his
speech is arrested by a wound which
he receives from a javelin thrown by
Amariah. Titus, indignant at this
act of perfidy, breaks off the confer-
ence and determines to devote the
city to destruction. The scene now
shifts to the streets of Jerusalem,
where Miriam and Salone appear.
The latter is hastening to view the
battle from the walls, and Miriam
leaves her to join a chorus of Jewish
maidens, who are hastening to the
temple to intercede with the Most
High for the preservation of their
country. We subjoin their Hymn.

CHORUS.

King of Kings! and Lord of Lords!

Thus we move our sad steps timing

To our cymbals' feeblest chiming,

Where thy House its rest accords.

Chased and wounded birds are we,

Through the dark air fled to thee;

To the shadow of thy wings,

Lord of Lords! and King of Kings!

Behold, oh Lord! the Heathen tread

The branches of thy fruitful vine,

That its luxurious tendrils spread

O'er all the hills of Palestine.

And now the wild boar comes to waste

Even us, the greenest boughs and last.

That, drinking of the choicest dew,
On Zion's hill in beauty grew.

No ! by the marvels of thine hand,
Thou still wilt save thy chosen land !
By all thine ancient mercies shown,
By all our fathers' foes o'erthrown ;
By the Egyptian's car-borne host,
Scatter'd on the Red Sea coast ;
By that wide and bloodless slaughter
Underneath the drowning water.
Like us in utter helplessness,
In their last and worst distress—
On the sand and sea-weed lying,
Israel pour'd her doleful sighing ;
While before the deep sea flow'd,
And behind fierce Egypt rode—
To their father's God they pray'd,
To the Lord of Hosts for aid.

On the margin of the flood
With lifted rod the Prophet stood ;
And the summon'd east wind blew,
And aside it sternly threw
The gather'd waves, that took their stand,
Like crystal rocks on either hand,
Or walls of sea-green marble piled
Round some irregular city wild.

Then the light of morning lay
On the wonder-paved way,
Where the treasures of the deep
In their caves of coral sleep.
The profound abysses, where
Was never sound from upper air,
Rang with Israel's chanted words,
King of Kings ! and Lord of Lords !

Then with bow and banner glancing,
On exulting Egypt came,
With her chosen horsemen prancing,
And her cars on wheels of flame,
In a rich and boastful ring
All around her furious king.

But the Lord from out his cloud,
The Lord look'd down upon the proud ;
And the host drave heavily
Down the deep bosom of the sea,

With a quick and sudden swell
Prone the liquid ramparts fell ;
Over horse, and over car,
Over every man of war,
Over Pharaoh's crown of gold,
The loud thundering billows roll'd.
As the level waters spread
Down they sank, they sank like lead,
Down without a cry or groan.
And the morning sun, that shone
On myriads of bright-armed men,
Its meridian radiance then
Cast on a wide sea, heaving as of yore,
Against a silent, solitary shore.

Then did Israel's maidens sing,
Then did Israel's timbrels ring.
To him, the King of Kings ! that in the
sea,
The Lord of Lords ! that triumph'd glori-
ously.

And our timbrels' flashing chords,
King of Kings ! and Lord of Lords !
Shall they not attuned be
Once again to victory ?

Lo ! a glorious triumph now !

Lo ! against thy people come
A mightier Pharaoh ! wilt not thou
Craze the chariot wheels of Rome ?
Will not, like the Red Sea wave,
Thy stern anger overthrow ?

And from worse than bondage save,

From sadder than Egyptian wo,
Those whose silver cymbals glance,
Those who lead the suppliant dance,
Thy race, the only race that sings
Lord of Lords ! and King of Kings !

pp. 70—75.

Evening has now arrived, and after ineffectual sallies and combats with the Romans, the Jewish leaders, Simon and John, have returned to the city where they encounter each other, and another scene of fierce and threatening controversy occurs, in which they upbraid each other with their mutual atrocities. Simon denounces John to the Sanhedrim for his adherence to the Sadducees, and John defends himself, and justifies his tenets. Their quarrel is prevented from issuing in bloodshed, by a second interruption from the High-Priest, who announces that in the choral hymn of the maidens, which had been sung in the morning, an unknown voice had mingled with the choir, and had introduced the name of Jesus of Nazareth. He then demands the discovery and punishment of the victim. This is no other than Miriam ; and her sister Salome, who had long suspected her apostasy from Judaism, now determines to make known her guilt, that her family and Jerusalem may be purged from the crime. Her intended avowal is prevented by the sudden intervention of Abiram, one of their false prophets, who declares that the will of heaven has determined on the marriage of Amariah, the son of John, with Salome, the daughter of Simon. These leaders consent to the proposal, and are partially reconciled to each other. Miriam now appears intent on the same filial and holy errand as before. She again repairs to the fountain of Siloe, to meet

Javan, and to procure through his affection for her, a fresh supply of food for her father. Javan meets her there with the food, and renews his impassioned solicitations that she would save her life, and flee with him to a place of safety. To ensure her compliance, he assures Miriam that during this fatal night the foe will make their final and fatal assault, and he urges her flight by every motive that affection can suggest. This lovely, devoted and christian girl withstands his entreaties from a triumphant sense of duty, and they part, as they suppose for ever; Miriam returning to the city. As the night wears on, numbers of the Jews meet and announce to each other the strange and terrible prodigies which have occurred.—While they are detailing these fearful events, their sad conference is occasionally interrupted by the distant sounds of the marriage festivities of Amariah and Salome. This is one of the most impressive and beautiful parts of the poem. The effect indeed, from the strange and unnatural contrast, is admirable. While every thing around is gloomy and distressing, the Romans are preparing for their last assault, the watch, overcome by weariness, have left the walls, prodigies the most ominous are seen, and a general despondency and terror are predominant. In the midst of this complication of evils, the gay chorus of Jewish youths and maidens is heard, singing in sweet and gratulatory strains the marriage hymn. In the midst of these beautiful strains the voice of the son of Hananiah is heard; that singular and melancholy man, who is described by the poet and the historian in the same manner, as proclaiming, *Wo, Wo, Wo*, to Jerusalem, and all her inhabitants. His death, which speedily follows his appearance, is altogether unnatural, from the loose and hurried mode in which it is told. A distressed and despairing band of Jews at length disperses, and all is silent in the city. Miriam now appears before the house

of her father in sorrowful contemplation. Her meditations are arrested by the bursting of an overwhelming tempest from the heavens, and by the thundering assault of the Romans upon the walls. The Jews overpowered, make no resistance, and all is tumult, and agony, and massacre. Simon is aroused from his sleep, and undisturbed by the horrors which surround him, he interprets them all as the immediate precursors of the Messiah's approach, to rescue his nation in this their climax of calamity, and to sweep before them the proud and victorious Romans. Some of the Jews propose a retreat to the temple, and Simon determines there to await the impending deliverance of his country. We give his speech at length :

SIMON.

He comes ! He comes ! the black night
blackens with him.

And the winds groan beneath his chariot
wheels—

He comes from heaven, the Avenger of
Jerusalem !

Ay, strike, proud Roman ! fall thou useless
wall !

And vail your heads, ye towers, that have
discharged

Your brief, your fruitless duty of resist-
ance.

I've heard thee long, fierce Gentile ! th'
earthquake shocks

Of thy huge engines smote upon my soul,
And my soul scorn'd them. Oh ! and
hears't not thou

One mightier than thyself, that shakes the
heavens ?

Oh pardon, that I thought that He, whose
coming

Is promised and reveal'd, would calmly
wait

The tardy throes of human birth. Mes-
siah,

I know thee now, I know yon lightning
fire

Thy robe of glory, and thy steps in heaven
Incessant thundering.

I had brought mine arms,
Mine earthly arms, my breastplate and my
sword,

To cover and defend me—Oh ! but thou
Art jealous, nor endur'st that human arm
Intrude on thy deliverance. I forswear
them,

I cast them from me. Helmless, with no
shield

Nor sword, I stand, and in my nakedness
Wait thee, victorious Roman—

JEWS.

To the Temple!

SIMON.

Ay, well thou say'st, "to the Temple"—
there 'twill be

Most visible. In his own house the Lord
Will shine most glorious. Shall we not
behold

The Fathers bursting from their yielding
graves,

Patriarchs and Priests, and Kings and
Prophets, met

A host of spectral watchmen, on the tow-
ers

Of Zion to behold the full accomplishing
Of every Type and deep Prophetic word?

Ay, to the Temple! thither will I too,
There bask in all the fulness of the day
That breaks at length o'er the long night of
Judah.

pp. 141—143

Miriam, in the mean time, has been hurried along by the crowd of fugitives, and in her flight she encounters an old man who had been present at the crucifixion of the Redeemer, and who recognises in the ruin which is now bursting upon Jerusalem, the punishment of the Jewish nation, and the avenging arm of the crucified Messiah. Notwithstanding these awful events, however, he refuses to confide in his name, and he breaks away from Miriam in all the madness of unbelief. She is finally brought back again in her wandering, to the house of her father, which is in flames; and from which she meets her sister Salome rushing in her marriage attire. The exquisite affection of the dying Salome for her husband, her sad and wandering narrative, and the soothing and christian love, and watchfulness of her sister over her, are finely described, and but few poems in our language can furnish passages of equal beauty. After mourning her sister's death, Miriam is taken captive by a Roman soldier, and hurried away from the conflagration of the city to the fountain of Siloe. The soldier then discovers himself to be Javan, her lover, who had assumed the Roman garb, and encountered the horrors of the assault, to rescue her from destruction. This part of the story, though most grateful to our feelings, is somewhat forced and un-

natural. The catastrophe is now unfolded; the city and the temple are consumed; Amariah is slain, and Simon and John are taken prisoners to grace the triumph of the Romans. The scene concludes with a hymn, sung by a little band of christians, in the midst of whom are Javan and Miriam, over the ruins of Jerusalem, and in anticipation of the final conflagration.

HYMN.

Even thus amid thy pride and luxury,
Oh Earth! shall that last coming burst on
thee,

That secret coming of the Son of Man.
When all the cherub-throning clouds shall
shine,

Irradiate with his bright advancing sign;

When that Great Husbandman shall
wave his fan,

Sweeping like chaff, thy wealth and pomp
away:

Still to the noontide of that nightless day,
Shalt thou thy wonted dissolute course
maintain,

Along the busy mart and crowded street,
The buyer and the seller still shall meet,

And marriage feasts begin their jocund
strain:

Still to the pouring out the cup of woe;
Till Earth, a drunkard, reeling to and fro,
And mountains molten by his burning feet,
And heaven his presence own, all red with
furnace heat.

The hundred-gated cities then,
The towers and temples nam'd of men

Eternal, and the thrones of Kings:
The gilded summer palaces,

The courtly bowers of love and ease,

Where still the bird of pleasure sings;
Ask ye the destiny of them?

Go gaze on fallen Jerusalem!

Yea, mightier names are in the fatal roll,
'Gainst earth and heaven God's standard
is unfurl'd,

The skies are shrivell'd like a burning
scroll,

And the vast common doom ensepul-
chres the world.

Oh! who shall then survive?

Oh! who shall stand and live?

When all that hath been, is no more:

When for the round earth hung in air,

With all its constellations fair

In the sky's azure canopy;

When for the breathing earth, and spark-
ling sea,

Is but a fiery deluge without shore,

Heaving along the abyss profound and
dark,

A fiery deluge, and without an ark.

Lord of all power, when thou art there
alone

On thy eternal fiery-wheeled throne,

That in its high meridian noon
 Needs not the perish'd sun nor
 moon:
 When thou art there in thy presiding state,
 Wide-sceptred Monarch o'er the realm
 of doom:
 When from the sea depths, from earth's
 darkest womb,
 The dead of all the ages round thee wait:
 And when the tribes of wickedness are
 strewn
 Like forest leaves in the autumn of
 thine ire:
 Faithful and true! thou still wilt save thine
 own!
 The saints shall dwell within the un-
 harming fire,
 Each white robe spotless, blooming every
 palm.
 Even safe as we, by this still fountain's
 side,
 So shall the church, thy bright and mys-
 tic bride,
 Sit on the stormy gulf a haleyon bird of
 calm.
 Yes, 'mid yon angry and destroying
 signs,
 O'er us the rainbow of thy mercy
 shines,
 We hail, we bless the covenant of its
 beam,
 Almighty to avenge, Almighty to re-
 deem!

pp. 174—176

After the abundant and varied extracts we have given from the *Fall of Jerusalem*, it will not be difficult to gather our sentiments respecting its merits. With remarks on its conformity to certain rules of criticism, its consistency with those arbitrary principles which have no foundation in nature, and which receive our assent from courtesy merely, we shall have no concern; as they have no connection with the *Christian Spectator*, and would not interest our readers. We must be indulged however, in a few brief observations. The principal personages are described as probability and propriety warrant. Simon and John, the assassin and the tyrant, though different in their characters, are bold and vigorous, delighting in the miseries and massacre of their enemies, consistent in their frantic hostility to each other, and harmonizing only in their fierce opposition to the Romans. The enmity of John is taunting, and that of Simon is undisguised, and blood-thirsty. As a relief to these foul and fiend-

ish characters, those of Miriam and Salome are introduced—like the *oases* of the desert—verdure, and fragrance, and beauty, surrounded by horror and death. Salome is a high-minded maiden, rapt in anticipations of the glories of her country, devoted to the rights and superstitions of Judaism, scorning alike the terrors of the Roman invader, and the consolations of the gospel, and looking almost unmoved on the wide-spread evils which encircle her, in her triumph at the battles, and the courage of her countrymen. Miriam is a soft and lovely female, rendered more interesting by the contrast of every thing around her. In the midst of perils, her faith in the Redeemer is unshaken; while her devotedness to her father is unaffected, her attachment to Javan is unwavering; and while she weeps over the bigoted ignorance of her family, she omits not the prayer and the tear, the watchings and the consolations of affection. Titus, the Roman general, and the hero, whom philosophers and moralists have numbered among the best and the brightest heathen characters, is not rendered inconsistent with himself. Of Javan, the lover of Miriam, it is sufficient to say that he is worthy of her. On the other persons of the drama, it is unnecessary to remark.

Mr. Milman has conducted the story from its commencement to its close, with the hand of a master. He is uniformly grave and dignified; the action is harmonious and supported, the events continued and natural, and the language and sentiments are those of no common mind. That there are some faults is unquestionable; but we have neither leisure nor inclination to specify them. Amid so much poetical excellence it were almost invidious to cull those passages which are defective. But the author deserves still higher praise. While he has poured forth some of the sweetest and loftiest strains that the language affords, he has also consecrated his harp to the service of the altar. Religion may number him among the

bards who have been her servants ; and while a Moore has breathed forth the airs of lawless and seductive pleasures, and a Byron has chanted the moody revellings and despairing dreams of Atheistical madness, a Milman has devoted all the fervour of his genius, and the strength of his mind, as auxiliary to christianity.—

Thus may it ever be in every department of mental exertion ; and when we find talents and taste arrayed on the side of vice, to corrupt, and fascinate, and destroy, we shall be cheered and supported by the sight of the auxiliaries of virtue, consecrating all their energy to bless and rescue mankind.

Literary and Philosophical Intelligence.

In press, and will soon be published by Robert Donaldson, New-York, A Digest of the Decisions of the Supreme Court of the United States, from its establishment in 1789 to February term, 1820, including the cases decided in the Continental Court of Appeals, during the war of the Revolution, by H. Wheaton.

Proposals have been issued for publishing a Law Register of the United States, by William Griffith of Burlington, New-Jersey, formerly one of the Judges of the United States District Court. The work is announced to be "an epitome of all the laws of the respective States, and of the United States." The work is to be published semi-annually, in half volumes of at least 250 pages, closely printed, at \$5 a year.

By the last census, the population of Russia is found to consist of 53,316,797 inhabitants, of whom 31,262,000 profess the Greek religion.

At a meeting of the German Reformed Synod of North-America, held at Hagerstown, Md. the Rev. Dr. Milledoler, of the city of New-York, was unanimously elected professor of didactic, polemic, and pastoral theology. There are upwards of 400 congregations belonging to this denomination. The site of the seminary is not determined.

Spontaneous Combustion.—It is stated in the Edinburgh Journal, that 'about twenty-five pieces of cloth, each of which contained nearly thirty ells, were deposited upon wooden planks in a cellar, near Lyons, on the 8th of July, 1815, in order to conceal them from the armies which at that time overran France. In the manufacture of the cloth, twenty-five pounds of oil were used for a quintal of wool, and the cloth was quite greasy, each piece weighing from eighty to ninety pounds. The cellar had an opening at the north, which was carefully shut up, and the door was concealed by bundles of vine-props,

which admitted the air. On the 4th of August, the person who entered the stable, was surrounded by a thick smoke, which he could not support ; and as soon as a circulation of air was established, the cloth took fire.

Petrified Tree.—At a quarry in Cowcaddens, Scotland, there has lately been found an interesting specimen for the mineralogist. 'It consists of a part of a tree, or at least the representation of one, of about six feet in circumference, rising about two feet from the root, which is partly uncovered, and is seen spreading in every direction. It is about twenty feet from the surface, and may probably have been entire, or nearly so, but has been cut away in former operations in the quarry. The substance of it seems, in no respect, to differ from the surrounding mass, which is a coarse granular freestone ; and the surface is covered with a thin coating of a black shining substance, resembling coal, representing what was formerly the exterior integument of the bark.

Classical MSS discovered.—It has for a considerable period been supposed, that there are, in the Arabic language, translations of the entire works of many of the ancient writers. Mr. Jackson, in his recent travels in Barbary, says, that it is more than probable that the works of many Greek and Roman authors, translated during the æra of Arabian learning, are to be found in the hands of literary individuals in several parts of West and South Barbary. That this conjecture is not without foundation, now appears from the fact that M. Giarnin, the French ambassador at Constantinople, has sent to Paris fifteen valuable works in Arabic, from the Imperial Library at Constantinople, among which are the complete works of Plutarch and Herodotus. It is known that the works of Aristotle, Hippocrates, Livy, Tacitus, Sallust and others, were translated into Arabic, and it is not improbable that copies of these translations may yet be obtained.

List of New Publications.

THEOLOGY.

The Difficulties and Temptations which attend the preaching of the gospel in great cities: a Sermon, preached in the first Presbyterian Church in the city of Baltimore, Oct. 19, 1820; at the ordination and installation of the Rev. William Nevins, as pastor of said church; by Samuel Miller, D. D. Professor of Ecclesiastical History and Church Government in the Theological Seminary at Princeton.—Baltimore.

A Sermon, preached to the Pacifick Congregational Church and Society in Providence, R. I. on the morning of Lord's day, Oct. 29th, 1820: By Otis Thompson, pastor of the Congregational church in Rehoboth, Mass.—Providence.

MISCELLANEOUS.

Geological Essays, or an Inquiry into some of the Geological Phenomina, to be

found in various parts of America, and elsewhere; by Horace H. Hayden, Esq.—8vo. Baltimore.

Botanical Exercises, including directions, rules and descriptions, calculated to aid pupils in the analysis of plants; with a labelling catalogue for the assistance of teachers; by Amos Eaton.—12mo. Albany.

Yamoyden, a Tale of the wars of King Philip—a poem, in six cantos, by the late Rev. James Wallis Eastburn, M. A. and his friend.—12mo. New-York.

The Philadelphia Journal of the Medical and Physical Sciences, supported by an association of Physicians, and edited by N. Chapman, M. D. Professor of the Institutes and practice of Physic and Clinical Practice in the University of Pennsylvania.—No. I. Vol. I.

Religious Intelligence.

CHURCH MISSIONARY SOCIETY.

Rev. Mr. Connor's Visit to Jerusalem.

On the 31st of October last, the Rev. James Connor, a Missionary, stationed at Constantinople under the patronage of the Church Missionary Society of London, commenced a journey of investigation to the ancient city of Jerusalem. His object, however, was not merely to ascertain the moral and religious state of that city and of the country through which he should pass, but also to distribute bibles and religious tracts in various languages, and "to open channels for their wider circulation."

On his journey, Mr. Conner touched at Smyrna, and at the Islands of Candia, Rhodes, and Cyprus; passed through the villages of Beirout, Saide, Sour, Acre, Nazareth, Napolose, Jaffa, and Rama; and arrived at the Holy City on the 6th of March. He was present at the celebration of the Passover, and, afterward, accompanied the Pilgrims, more than two thousand in number, to the river Jordan, and the Dead Sea. On this excursion, he passed through the Gate of Bethlehem, down Mount Moriah, across the Valley of Jehosaphat, along the side of Mount Olivet, and through Bethany, and the plain and village of Jericho. On his return from Jerusalem, he crossed the plain of Sharon, the foot of Carmel, a part of Lebanon, and the Valley of Bekaa, to Damascus. After a residence of ten days in that city, he

proceeded through Tripoli to Aleppo, where his latest advices were written.

Amer. Miss. Reg.

"Contrary winds confined me at Canea for three weeks. At length, on the morning of Christmas day, I sailed for Rhodes, and arrived here on the 28th inst.

The next day, I sent to the Archbishop an Introductory Letter, the Greek Tracts, and a digest of my plan for the circulation of the Testaments in his diocese. The day following I called upon him. He bade me welcome in the most friendly manner, acceded heartily to my plans and wishes, and said that he would promote the cause in Rhodes, and would immediately write to the other islands in his jurisdiction.

These are Leros, the seat of a Bishop, with about 600 Greeks—Calymne, under the Bishop of Leros, 3000—Niseros, 1200—Delos, not the celebrated island of the same name, 1000—Syme, 3200—and Karke, 600. The Greek population of Rhodes amounts to about 18,000.

The Archbishop will also write to his friend, the Metropolitan of the populous isle of Scarpanto and its dependencies, and encourage him to the diffusion of the Testaments in his diocese.

Our Consul here, Signor Stephano Masse, a physician, will keep the depot in his house, and will do all in his power to promote the sale of the books. I have written a letter to the Bishop of Cos on the subject, which the Consul will transmit.

In consequence of the prophecy of a Santon, (holy man,) that the city of Rhodes is to be taken by the christians on a Friday, no christian is permitted to have a house within the walls. This is allowed to Turks and Jews only. The Greeks have shops in the town; but, at sun-set, they are obliged to pass the gates, and go to their houses in the suburbs, where they and the Franks reside. On Fridays, however, during prayers in the Mosque, both Greeks and Franks are compelled to leave the town, and the gates are shut.

The number of Jews here is about 1000: but here, as in Canea, I can find no purchaser of the Hebrew Testament. I shall leave a few copies of it with the Consul; and a number of Testaments for the ships that touch here.

I left Constantinople with the intention of proceeding from Rhodes to Sataliah, in Caramania, and thence to Cyprus; but my progress has been much impeded by unavoidable delays: the consideration, therefore, that the Passover is fast approaching, and that before I arrive at Jerusalem, I have the whole of Syria to traverse, has brought me to the resolution of renouncing Caramania for the present. I shall proceed, therefore, direct to Larnica, in Cyprus; and probably in the same vessel that brought me here from Canea.

I heard, yesterday, that the Archbishop of Sataliah is gone to Constantinople; and without his sanction I could do little there. Signor Masse has resided six years in Sataliah: he tells me that the Greeks there speak nothing but Turkish, which they write in the Greek character; the Testament, therefore, now in progress at Constantinople, will be the very thing for them.

I shall write again from Cyprus. We shall sail as soon as the wind permits.

I wish you would request the Bible Society to send out, as soon as possible, a copious supply of Greek Testaments, in both forms, to Mr. Williamson, that he may be ready to answer the demands from the islands. Let them send him also as many copies of the scriptures, in Arabic, and Syriac, and Turkish, as they can spare. I shall endeavour to establish depots in Syria, Mesopotamia, and other quarters.

Would it not be advisable, if circumstances permit, to visit the patriarch of all the Armenians at Echmiazin, and consult with him?

It has struck me, that, through the channel of the Bombay Bible Society and Mr. Rich, a ready and safe conveyance of the Scriptures might be carried on to the churches of Mesopotamia, by way of the Tigris and Euphrates. On this subject, however, I shall seek information at Aleppo. By operating through Trebisonde, from Constantinople, on the north, and through Bagdad, from Bombay on the south, the

whole line of country from the Persian Gulph to the Black Sea might be readily put in possession of the word of God.

Contrary winds detained me in Rhodes three weeks; and I did not arrive in Larnica till the 24th ult.

After a few days stay in the house of our Consul here, Signor Vondiziano, I proceeded to Nicozia, to visit the Archbishop, to whom I had brought an introductory letter from his agent in Constantinople.—He received me in the kindest manner; and seemed highly gratified with the object of my visit to Cyprus. I showed him the two tracts on the Bible Society, printed in Corfu. He glanced through them hastily; and frequently exclaimed, as he turned over the leaves, "A noble work!" He afterwards handed the letter and tracts to the Greeks present. The operations of the Bible Society excited their astonishment. The Archbishop ordered an apartment to be provided for me in the palace, and I remained with him five days.

During this time, I drew up "Proposals for a Bible Society for Cyprus," and presented them to Cyprian. He summoned a council of the principal men about him, and they discussed the matter. Their unanimous opinion was, that in the present impoverished state of the island, a Bible Society, desirable as it might be, could not be organized. The Archbishop, however, will do all in his power to promote the sale and distribution of the Greek Testaments; of which I have left 250 with him, all of the last edition. The Archbishop asked for 400: I have, therefore, written to Smyrna for 150 more.

As the majority of Greeks in this island are poor, the Archbishop advised me to reduce the price of the Testaments to five piasters. To this I agreed, though it is only half price. The sum of 1250 piasters, therefore, will be transmitted, through our consul, to Mr. Williamson, at Smyrna, who will supply the depôt here, according to its wants. I hope that the Bible Society will keep Mr. Williamson's depôt well filled, that he may be able to answer every demand upon him.

The Archbishop has given me an introductory letter to the Patriarch of Antioch, who resides at Damascus, and another to the agents of the Patriarch at Jerusalem.

The Archbishop of Cyprus is the political, as well as spiritual head of the Greeks in the island. It is his business to collect their tribute; and, at present, he finds this no easy task; the last year having been a year of scarcity. His multifarious occupations scarcely allow him a moment's repose during the day; and he spends the greater part of every morning with the Turkish Governour, transacting business. The Archbishop of Cyprus is not subject to any Patriarch; and he alone, of all the Ecclesiastical Dignitaries, is empowered to wear a purple robe, to carry a sceptre,

and to sign his papers with red ink. The Archbishop, with the concurrence of the chief Greeks of the island, generally elects his successor; this election must, however, be afterwards confirmed by the Porte.

The three Bishops of the island are those of Larnica, Balfo, and Cerines. The Archbishop occasionally holds a Synod, when the Bishops attend. He also, now and then, visits the dioceses.

The island contains about 40,000 Greeks, and 14,000 Turks, and has 40 Greek Monasteries, with about 300 Monks, and two Catholic Convents with six Fathers. The chief School in Cyprus is at Nicosia, and contains about thirty scholars. Nothing is taught but Hellenic and Music.

There are about 500 Maronites in the island. They reside chiefly in the neighbourhood of Nicosia and in Larnica; and have one Monastery, with three Monks. They have no schools here; but those who can afford to do so, send their children to Mount Lebanon for education.—The Arabic which they speak in their families, as I was told by a Maronite, is very corrupt. He said that it is much like the Maltese.

There are no Jews in the island.

I leave a considerable number of Bibles and Testaments, in various languages, with Signor Vondiziano, for the Franks resident at Larnica, who are very numerous, and for the ships which visit the port; with many Tracts, in Greek and other languages, which I did also in Candia and Rhodes.

Having been disappointed in my plan of visiting Caramania, I have made many inquiries respecting the languages spoken along the southern shores of Asia Minor; and I find that the language universally spoken by the Greeks residing along the line of coast from the Gulph of Macri to Tarsus, is the Turkish, which they write in the Greek character. As we have not yet the Book to offer them, my visit would have proved somewhat premature.

I expect to sail to-morrow for Beirout; and must defer my visit to Damascus and Aleppo, till after the Passover. I shall most probably proceed, direct from Beirout, to the Convent of the Syrian Archbishop.

In order to be able to pass through Syria and Asia Minor with facility and safety, I have assumed the Oriental dress.

From Acre, under date of Feb. 23, 1820, Mr. Connor states his proceedings at Beirout, Saide, Sour and Acre.

Beirout.

My last letter informed you of my proceedings in Cyprus, and that I was on the eve of sailing for Syria.

I landed in Beirout in the afternoon of Sunday the 13th inst. and found to my great joy, that the Archbi-hop of Jerusalem was there, having arrived the day preceding, from Europe, by way of Egypt. On Monday morning I went to visit him at the Capuchin Convent, and found him officiating at the altar. After service I introduced myself to him. We walked to and fro, for some time, in the area of the Convent, conversing about our friends in England, and on the object of my mission. Particular business calling him away, I promised to visit him the next morning in the house where he lodged. I went accordingly; but our conversation was so frequently interrupted by the entrance of visitors who came to welcome the Archbishop on his return, and his fatigue from his recent journey was so evident, that I judged it best to defer any further conference with him, till I shall see him in his convent on Mount Lebanon, whither I shall probably proceed from Damascus. His printing press is not yet arrived. The Archbishop gives me but little hopes of success in selling the Scriptures in Syria.

During my stay of two days and a half in Beirout, I had more than one interview with Monsignor Luigi Gandolfi, superintendent of the Catholic churches in the Levant. He is an aged and amiable man. He remembers Mr. Burekhardt well.

I shall revisit Beirout, the Archbishop's convent not being far distant.

Our consul told me that the population of Beirout amounts to about ten thousand souls. Of these about three thousand are Turks, and the remainder christians of various denominations. I shall endeavour to establish a depôt there on my return.

Saide.

On the 16th inst. I set out for Saide; and having passed along the foot of Lebanon, arrived there in the evening. I found in the inn where I lodged, Mr. Fuller, who travelled with Mr. Jowett in Egypt.

Saide contains, according to Mr. Bertrand, about 15,000 souls. Of these 2,000 are christians, chiefly Maronites, and 400 Jews, who have one Synagogue.

As we have no consul in Saide, and no Ecclesiastical Dignitary residing there, I proposed to the French consul

to take on himself the sale and distribution of the scriptures. He told me, however, that, as French consul, he was prohibited from engaging in any commerce. I returned to my lodging, rather disheartened, little foreseeing the providential interference which shortly after manifested itself. I had given an Arabic psalter to a Maronite, for a slight favour which he had granted me. He sat down in the area of the Khan, and began to read. A number of people gathered about him and looked at his book. Among the rest was the chief physician of the place, Mr. Bertrand, a native of Saide, but of French family, and very respectable connexions. The Arabic psalter attracted his notice. He came up to me, and inquired eagerly if I had more Arabic psalters, or any Arabic bibles; saying, at the same time, that if I had thousands of them, I could easily dispose of them in Syria. I went to his house in the evening, and spent about three hours with him. He was aware of the existence of the Bible Society, and had seen Mr. Burckhardt. He made many excellent remarks on the good effects likely to be produced by the Bible Society; and said, that if he could do any thing to promote its objects in Syria, he was most ready and willing to be so employed. I wrote on the spot a set of instructions for him. He undertakes, with the assistance of his brother, who is physician to the Prince of the Bruses, to sell and distribute the scriptures throughout the whole of Lebanon, Anti-Lebanon, Damascus, and the coast of Syria, from Beirout to Sour. Mr. Bertrand is well known in the country; and, as I have heard from many, has considerable influence, and is universally respected.—He only waits for the books, to begin his work. Signor Vondiziano, of Larnica, will be his Referee. I trust that the Bible Society will speedily send out to Signor Vondiziano a large supply. Mr. Bertrand will correspond with Mr. Tarn, and will give him a full account of the sale and distribution of the scriptures.

Sour.

On the 13th I set out for Sour, the ancient Tyre; and arrived there in the evening. I lodged with the Greek-Catholic Archbishop of Tyre. He will endeavour to supply his flock with bibles; and will apply to his friend Mr.

Bertrand for them. He tells me that in Sour there are 1200 Greek Catholics, 100 Maronites, 100 Greek Schismatics, 2000 Montonalis, and about 100 Turks. Relics of the ancient splendour of Tyre are every where to be seen. Numerous and beautiful columns, stretched along the beach, or standing in fragments half buried in the sand that has been accumulating for ages, the broken aqueduct, and the ruins which appear in its neighbourhood, exist as an affecting monument of the fragile and transitory nature of earthly grandeur.

Acre.

On the 21st I set out for Acre, our road lying along the beach. Night overtook us; and it was past eight o'clock when we arrived at the gates of the city, which we found shut. We could find no lodging, and were obliged to spend the night in the open air. The next morning we entered, and were lodged in the Latin convent.

Our consul, Signor Malagamba, undertakes willingly to promote the circulation of the Arabic and Hebrew scriptures in Acre, Nazareth, Tiberias, Safed, &c. &c. Signor Vondiziano, of Larnica, will be his Referee.

In Acre, according to our consul, there are about 10,000 souls; of them, 3000 may be Turks, the remainder christians (chiefly Catholics) of various denominations.

From the Convent of San Salvador, at Jerusalem, where Mr. Connor took up his abode, he gives, under date of March 21st and April 11th, the following particulars of his journey to the Holy City, and of his proceedings there:—

Nazareth.

My last letter detailed my operations between Cyprus and Nazareth.

I arrived in this latter place on Friday the 25th of February, and remained there till the following Monday; having visited, in the interval, all the Holy places shown there, and the summit of mount Tabor, two hours and a half distant from Nazareth. The number of the inhabitants of Nazareth is about 3000. Of these about 500 are Turks, and the remainder are Schismatic Greeks, Latins, Greek Catholics, and Maronites. I have placed

them here according to their rank in number.

The guardian of the Latin convent where I lodged, told me, that the Turks and christians of the neighbouring village of Cana of Galilee, cherish a singular notion, in consequence of the miracle once performed there.—They commonly suppose, that by drinking copiously of the waters of the place, intoxication is produced.

Napolose.

On Monday, the 28th of February, we set out for Napolose. After passing the fine plain of Esdraelon, we arrived at the village of Gennin, situated at its extremity. We passed the night there in a miserable hovel, with two christian Druses, who had come from their mountains to buy cotton; they observe Lent very strictly.

The next morning we started with the dawn. The path led us, at first, through a narrow stony valley. We had not proceeded far before we were met by an Arab, who cautioned us against advancing, as a company of robbers were lying in wait on the hill side, a little beyond us; we immediately turned, and took another road. We passed to-day through some fine country, and arrived about three in the afternoon at Napolose, the ancient Sychem, beautifully situated at the foot of lofty hills, embosomed in trees, and surrounded with gardens. We were not permitted to advance into the town, till we had seen the Governor, who, after a conversation of two or three minutes, dismissed us. We took up our lodging in the house of a Greek christian.

In Napolose there are about 100 christians, all Greek Schismatics. They have one church and two priests. The Jews there amount to about fifteen individuals.

Samaritans in Napolose.

I immediately made inquiry about the Samaritans. My host stepped out and fetched their priest; he sat with me some time; his name is Shalmor ben Tabiah; he is a native of Napolose, and is about forty years of age.

There are about forty Samaritans in Napolose. They have but one synagogue in the town, where they have service every Saturday. Four times a year they go, in solemn procession, to the old synagogue on mount Gerizim;

and, on these occasions, they go up before sun-rise, and read the law till noon. On one of these days they kill six or seven rams. The Samaritans have one school in Napolose, where their language is taught. The head of the sect resides in Paris.

I accompanied the priest to his house, and sat a long time with him.—There were several Jews present; they seem to live on friendly terms with the Samaritans here. The priest showed me part of the first volume of the English Polyglott, mentioned by Maundrell; it consisted of about a dozen tattered leaves. He showed me also a manuscript Samaritan Pentateuch, with an Arabic Version at its side; this Version, however, is not used in their Synagogue. He afterward took me to see the Synagogue, making me first take off my shoes; it is a small gloomy building. I observed a number of copies of the Samaritan Pentateuch, carefully enveloped in linen, and laid on a shelf in the Synagogue. Expressing a wish to see the ancient manuscript, said by the Samaritans to be 3500 years old, the priest paused and hesitated for some time. Having laid aside his upper garments, he at length entered the Sanctuary, and produced the venerated Manuscript. It is well written on vellum, in the Samaritan character, and is preserved in a tin roller: it bears the marks of age, and is rather tattered. The Priest would not permit me, nor any one present, to touch it. He was very inquisitive about the Samaritans, who he had heard were in England. As it is probable that I shall revisit Napolose, on my way from Jerusalem to Damascus, I hope to have the opportunity of collecting more information from him.

After visiting Jaffa, and Rama, Mr. Connor proceeded to Jerusalem, and lodged in the Latin Convent of San Salvador.

Of that city whose very name is "Peace," and whose peaceful state should be the figure of the church's unity on earth and of its rest in heaven (see Psalm cxxii)—of that city the christian traveller is compelled to say—

If there be a spot in the world, where the spirit of religious contention burns with greater fury than in another, that spot is Jerusalem!

The occupation of the Holy Places is the great object of contention. These are in the hands of the Turks'

by whom the right of occupation is sold to the highest bidder. The Greeks and Armenians are friendly to the diffusion of the scriptures; nor do the Latins seem hostile to the circulation of their authorised versions. When, therefore, the real value of the Holy Places comes to be understood by the contending parties, through the increase of divine light in these regions, they may be led to worship in them in peace and harmony, and to unite together for the purpose of making known to all men the word of salvation.

Under existing circumstances, therefore, Mr. Conner says—

The best plan will be, that Procopius should be the general depository of the scriptures here, in Romaic, Arabic, Russian, Bulgarian, Wallachian, Armenian, and Turkish in Greek and Armenian characters for the Christians of Antaolia. He undertakes to see them offered for sale; and is also willing to distribute, among the pilgrims and others, Greek and Arabic Religious and Bible Society Tracts.*

Language and Schools of the Patriarchate of Jerusalem.

The language universally spoken, throughout the Patriarchate of Jerusalem, is the Arabic. Schools are rare; consequently, reading is not a very common attainment. The Metropolitans, Archbishops and Bishops, are all native Greeks, and reside in Jerusalem. Very few of them know any thing of Arabic, but maintain agents, (natives of the country) at their diocess, which they occasionally visit. The Patriarch of Jerusalem always resides in Constantinople.

Armenian Patriarch at Jerusalem.

A few days after my arrival, I visited the Armenian patriarch; and conversed with him on the Bible Society, and on the object of my visit to Jerusalem. Both pleased him; and he immediately requested me to send him sixty-six of the Armenian Testaments which I had brought with me. He gave me four piastres a-piece for them. He took them he said to present to his friends. He would give me no encouragement, however, to sell them openly. Before he will permit the public sale of them, he must have au-

* Procopius is the chief agent of the patriarch of Jerusalem.

thoritative proof that the edition is sanctioned at Constantinople. This I will procure for him, when I return thither.

[As the statements of Mr. Conner contain much that is interesting and useful, we shall continue the publication of them in the January number.]

BAPTIST MISSION IN BURMAH.

The Journal of Mr. Judson, who has travelled from Rangoon to Ava, contains notices of a country and a court of which little is known. We publish those parts of the Journal which are particularly interesting.

"Dec. 21st, 1819.—After having made arrangements for our wives' residence in town, during our absence, brother Colman and myself embarked. Our boat is six feet wide in the middle, and forty feet long. A temporary deck of bamboos is laid throughout, and on the hinder part of the boat, the sides are raised with thin boards, and a covering of thatch, and mats tied on, so as to form two low rooms, in which we can just sit, and lie down. Our company consists of sixteen, beside ourselves,—ten rowmen—a steersman—a headman, whose name is inserted in our passport, and who, therefore derives a little authority from government—a steward or cook for the company, which place is filled by our trusty MOUNG NAU—our own cook—a Hindoo washerman—and an Englishman, who having been unfortunate all his life, wishes to try the service of his Burman majesty; and this last personage may be called our gunner, he having charge of several guns and blunderbusses, which are indispensable on account of the robbers that infest the river.

As a present to the emperor, they selected the BIBLE, in six volumes, covered with gold leaf, in Burman style, and each volume enclosed in a rich wrapper. For presents to other members of government, we have taken several pieces of fine cloth, and other articles.

"Thus manned and furnished, we pushed off from the shores of Rangoon. The teacher MOUNG SHWA GNONG had not been to see us for several days, ashamed probably of having declined accompanying us; but just as we were pushing off we saw his tall form stand-

ing on the wharf. He raised his hand to his head, and bade us adieu, and continued looking after the boat, until a projecting point shut Rangoon and all its scenes from our view.

At night we moored by the banks of Kyee-myen-daing. It was near this place that, a few days ago, one of the boats belonging to Mr. G. late collector of Rangoon, was attacked by robbers, and the steersman and another man killed at a single shot. We felt unwilling to remain at this village, but found it necessary.

Dec. 22d.—We set off early in the morning, and at noon, reached Kyoon-oo, a cluster of villages, near one of which, about twenty miles from Rangoon, we remained the rest of the day.

Dec. 23d.—Passed from the Rangoon outlet into the great A-rah-wah-tee river, (vulgarly called Irawaddy,) and reached Ran-gen-tsen-yah, a village 20 miles from Kyoon-oo. On the 24th, passed Da-noo-byoo, and on the 26th, Hen-thah-dah, both large towns. Fresh reports of robbers.

On the 30th, reached Kah-nonng, a considerable town, about 30 miles from Rangoon. Here we met a special officer from Bassein, with a detachment of men, sent in pursuit of a band of robbers who lately made a daring attack on a large boat, wounded and beat off the people, and took plunder to the amount of 1500 ticals. The commander offered us an escort for the journey of to-morrow, which lies through a dangerous tract of country; but we declined accepting, as we should have been obliged to give the people presents, without deriving any substantial assistance in the hour of danger. Strict watch all night.

Jan. 1st, 1820.—Passed a remarkably high rocky mountain, the side of which for a considerable extent, is indented with numerous recesses, containing images of Gaudama, all carved out of the solid rock.

Jan. 2d.—Passed the large towns of Shwa-doung and Pah-doung, on opposite sides of the river, and reached Pyee (vulgarly called Prome,) 120 miles from Rangoon,—a place of great note in Burman history, and the seat of an ancient dynasty of kings. The town itself is now in a state of dilapidation; but the environs appear flourishing.

Confirmed reports of a most daring robbery, committed a little higher up, on the boat of the governor of Taroke-

man, who was going up to Ava, with about 50 men and 7000 ticals. The robbers came down upon the people, while they were cooking on shore, shot the governor through the body, and carried off all the treasure. Feel the necessity of redoubling our precautions for several days. Agree, that part of us only leave the boat at a time—the rest to stand by the guns.

Jan. 17th.—Reached Pah-gan a city celebrated in Burman history; being like Pyee, the seat of a former dynasty. It is about 260 miles from Rangoon.

Jan. 18th.—Took a survey of the splendid pagodas, and extensive ruins, in the environs of this once famous city. Ascended, as far as possible, some of the highest edifices, and at the height of one hundred feet, perhaps, beheld all the country round, covered with temples and monuments of every sort and size—some in utter ruin—some fast decaying—and some exhibiting marks of recent attention and repair. The remains of the ancient wall of the city stretched beneath us. The pillars of the gates, and many a grotesque, decapitated relic of antiquity chequered the motley scene. All conspired to suggest those elevated and mournful ideas, which are attendant on a view of the decaying remains of ancient grandeur; and though not comparable to such ruins as those of Palmyra and Balbec, (as they are represented,) still deeply interesting to the antiquary, and more deeply interesting to the Christian missionary. Here, about eight hundred years ago, the religion of Boodh was first publicly recognized and established as the religion of the empire. Here then Ah-rah-han, the first Boodhist apostle of Burmah, under the patronage of king Anan-ra-tha-men-zan, disseminated the doctrines of Atheism, and taught his disciples to pant after annihilation, as the supreme good. Some of the ruins before our eyes, were probably the remains of pagodas designed by himself.

After leaving Pah-gan, the river turns to the east. We walked across the point of land formed by the curve of the river, and rejoined the boat at Nyong-oo. On the 20th we reached Gaah-hmyah-gnay, a solitary and dangerous place, and moored under a little point of land. Late in the evening, a large boat full of men, suddenly turned the point, and bore down upon us.—Our headman warned them off; but

they paid no attention and made no reply; on which he fired a gun over them. They then called out to forbear, and sheered off. The adventure quite indisposed us for sleep. We planned anew the minutiae of operation, in case of attack, and kept a strict watch all night.

Jan. 22.—Passed the confluence of the Kyen-dwen and the A-rah-wah-tee, and proceeded up the latter. The former is the smaller of the two, but it is said to be navigable for large boats, twenty days distance from the confluence. It penetrates into the Cassay country, which lies north of Burmah, and to which 30,000 troops have lately marched from Ava, to quell a rebellion, occasioned by the accession of the new emperor. We are now beyond the region of the robbers, and are allowed to sleep in comparative quiet.

Jan. 25th.—Passed Old Ava, the seat of the dynasty immediately preceding the present, and Tsah-gaing, a place of some note, distinguished for its innumerable pagodas, and the residence of one or two late emperors; and about noon, drew up to O-ding-man, the lower landing place of New Ava, or Ahmarapoor, about 350 miles from Rangoon. At our present distance of nearly four miles from the city (and we cannot get nearer this season,) it appears to the worst advantage. We can hardly distinguish the golden steeple of the palace, amid the glittering pagodas, whose summits just suffice to mark the spot of our ultimate destination.

Jan. 26th.—We set out early in the morning, called on Mr. G. late collector of Rangoon, and on Mr. R. who was formerly collector, but is now out of favour. Thence we entered the city, passed the palace, and repaired to the house of Myaday-men, former viceroy of Rangoon, now one of the public ministers of state, (Woon-gyee.) We gave him a valuable present, and another of less value to his wife, the lady who formerly treated Mr. G. with so much politeness. They both received us very kindly, and appeared to interest themselves in our success. We however, did not disclose our precise object; but only petitioned leave to behold the golden face. Upon this his Highness committed our business to Moungh Yo, one of his favourite officers, and directed him to introduce us to Moungh Zah, one of the private min-

isters of state, (A-twen-woon,) with the necessary orders. This particular favour of Myaday-men prevents the necessity of our petitioning and seeing all the public ministers of state, and procuring formal permission from the high court of the empire.

In the evening, Moungh Yo, who lives near our boat, called on us to say that he would conduct us to-morrow.

Jan. 27th.—We left the boat, and put ourselves under the conduct of Moungh Yo. He carried us first to Myaday-men, as a matter of form; and there we learnt, that the emperor had been privately apprised of our arrival, and said, Let them be introduced. We therefore proceeded to the palace. At the outer gate, we were detained a long time, until the various officers were satisfied that we had a right to enter, after which we deposited a present for the private minister of state, Moungh Zah, and were ushered into his apartments in the palace yard. He received us very pleasantly, and ordered us to sit before several governors and petty kings, who were waiting at his levee. We here, for the first time, disclosed our character and object—told him that we were missionaries, or “propagators of religion;” that we wished to appear before the emperor, and present our sacred books accompanied with a petition. He took the petition into his hand, looked over about half of it, and then familiarly asked several questions about our God and our religion, to which we replied. Just at this crisis, some one announced that the golden foot was about to advance; on which the minister hastily rose up, and put on his robes of state, saying, that he must seize the moment to present us to the emperor. We now found that we had unwittingly fallen on an unpropitious time, it being the day of the celebration of the late victory over the Cassays, and the very hour when his majesty was coming forth to witness the display made on the occasion. When the minister was dressed, he just said, “How can you propagate religion in this empire? But come along.” Our hearts sunk at these inauspicious words. He conducted us through various splendour and parade, until we ascended a flight of stairs, and entered a most magnificent hall. He directed us where to sit, and took his place on one side; the present was placed on the other, and Moungh Yo,

and another officer of Myaday-men, sat a little behind. The scene to which we were now introduced, really surpassed our expectation. The spacious extent of the hall, the number and magnitude of the pillars, the height of the dome, the whole completely covered with gold, presented a most grand and imposing spectacle. Very few were present, and those evidently great officers of state. Our situation prevented us from seeing the further avenue of the hall; but the end, where we sat, opened into the parade, which the emperor was about to inspect. We remained about five minutes, when every one put himself into the most respectful attitude, and Moungh Yo whispered that his majesty had entered. We looked through the hall, as far as the pillars would allow, and presently caught sight of this modern Ahasuerus. He came forward, unattended—in solitary grandeur—exhibiting the proud gait and majesty of an eastern monarch. His dress was rich, but not distinctive; and he carried in his hand, the gold-sheathed sword, which seems to have taken the place of the sceptre of ancient times. But it was his high aspect and commanding eye, that chiefly rivetted our attention. He strided on. Every head, excepting ours, was now in the dust. We remained kneeling, our hands folded, our eyes fixed on the monarch. When he drew near we caught his attention. He stopped, partly turned towards us—"Who are these?" The teachers, great king, I replied. "What! you speak Burman—the priests that I heard of last night?" "When did you arrive?" "Are you teachers of religion?" "Are you like the Portuguese priests?" "Are you married?" "Why do you dress so?" These, and some other similar questions, we answered; when he appeared to be pleased with us, and sat down on an elevated seat—his hand resting on the hilt of his sword, and his eyes intently fixed on us. Moungh Zah now began to read the petition, and it ran thus:—

"The American teachers present themselves to receive the favour of the excellent king, the sovereign of land and sea. Hearing, that, on account of the greatness of the royal power, the royal country was in a quiet and prosperous state, we arrived at the town of Rangoon, within the royal dominions, and having obtained leave of the gov-

ernour of that town, to come up and behold the golden face, we have ascended and reached the bottom of the golden feet. In the great country of America, we sustain the character of teachers and explainers of the contents of the sacred scriptures of our religion. And since it is contained in those scriptures, that, if we pass to other countries and preach and propagate religion, great good will result, and both those who teach and those who receive the religion, will be freed from future punishment, and enjoy, without decay or death, the eternal felicity of heaven—that royal permission be given, that we, taking refuge in the royal power, may preach our religion in these dominions, and that those who are pleased with our preaching, and wish to listen to and be guided by it, whether foreigners or Burmans, may be exempt from government molestation, they present themselves to receive the favour of the excellent king, the sovereign of land and sea."

The emperor heard this petition, and stretched out his hand. Moungh Zah crawled forward and presented it. His majesty began at the top, and deliberately read it through. In the mean time, I gave Moungh Zah an abridged copy of the tract, in which every offensive sentence was corrected, and the whole put into the handsomest style and dress possible. After the emperor had perused the petition, he handed it back, without saying a word, and took the tract. Our hearts now rose to God for a display of his grace. 'O have mercy on Burmah! Have mercy on her king!' But alas, the time was not yet come. He held the tract long enough to read the two first sentences, which assert that there is one eternal God, who is independent of the incidents of mortality, and that, beside Him, there is no God; and then, with an air of indifference, perhaps disdain, he dashed it down to the ground!—Moungh Zah stooped forward, picked it up, and handed it to us. Moungh Yo made a slight attempt to save us, by unfolding one of the volumes, which composed our present, and displaying its beauty; but his majesty took no notice. Our fate was decided. After a few moments, Moungh Zah interpreted his royal master's will, in the following terms:—"Why do you ask for such permission? Have not the Portuguese, the English, the Musslemans,

and people of all other religions, full liberty to practice and worship according to their own customs? In regard to the objects of your petition his majesty gives no order. In regard to your sacred books, his majesty has no use for them, take them away."

Something was now said about brother Colman's skill in medicine; upon which the emperor once more opened his mouth, and said "Let them proceed to the residence of my physician, the Portuguese priest; let him examine whether they can be useful to me in that line, and report accordingly." He then rose from his seat, strided on to the end of the hall, and there, after having dashed to the ground the first intelligence that he had ever received of the eternal God, his Maker, his Preserver, his Judge, he threw himself down on a cushion, and lay listening to the music, and gazing at the parade spread out before him!

As for us and our present, we were huddled up and hurried away, without much ceremony. We passed out of the palace gates with much more facility than we entered, and were conducted first to the house of Mya-day-men. There his officer reported our reception; but in as favourable terms as possible; and as his highness was not apprized of our precise object, our repulse appeared, probably, to him, not so decisive as we knew it to be. We were next conducted two miles through the sun and dust of the streets of Ava, to the residence of the Portuguese priest. He very speedily ascertained that we were in possession of no wonderful secret, which would secure the emperor from all disease, and make him live for ever; and we were accordingly allowed to take leave of the reverend inquisitor, and retreat to our boat.

Jan 28th.—Early in the morning we had the pleasure of seeing our friend Mr. G. coming to our boat. It may not be amiss to mention that he is the collector, who was chiefly instrumental in relieving us from the exorbitant demand, which, a few months ago, was made upon us in Rangoon. He now told us that he had heard of our repulse, but would not have us give up all hope; that he was particularly acquainted with Moungh Zah, and would accompany us to his house a little before sun-set, at an hour when he was accessible.

In the afternoon therefore, we called on Mr. G. and he went with us into the city. On the way, we paid a visit to the wife of the present viceroy of Rangoon, whose eldest son is married to the only daughter of the present emperor. We carried a present, and were of course kindly received.

Thence we went to the house of Moungh Zah, some way beyond the palace. He received us with great coldness and reserve. The conversation, which we carried on chiefly through Mr. G. it is unnecessary to detail. Suffice it to say, that we ascertained beyond a doubt, that the policy of the Burman government, in regard to the toleration of any foreign religion, is precisely the same with the Chinese, that it is quite out of the question whether any of the subjects of the emperor, who embrace a religion different from his own, will be exempt from punishment; and that we, in presenting a petition to that effect, had been guilty of a most egregious blunder, an unpardonable offence. We left Mr. G. and bowing down to the ground, took leave of this great minister of state, who, under the emperor, guides the movements of the whole empire.

It was now evening. We had four miles to walk by moonlight. Two of our disciples only followed us. They had pressed as near as they ventured to the door of the hall of audience, and listened to words which sealed the extinction of their hopes and ours. For some time we spoke not.

"Some natural tears we dropt, but wiped them soon.
The world was all before us, where to choose
Our place of rest, and Providence our guide."

And as our first parents took their solitary way through Eden, hand in hand, so we took our way through this great city, which, to our late imagination, seemed another Eden; but now, through the magic touch of disappointment, seemed blasted and withered, as if smitten by the fatal influence of the cherubic sword.

Arrived at the boat, we threw ourselves down, completely exhausted in body and mind. For three days, we had walked eight miles a day, the most of the way in the heat of the sun, which, even at this season, in the in-

terious of these countries, is exceedingly oppressive.

Messrs. Judson and Colman subsequently ascertained that a Burman teacher of talents who embraced the Roman Catholic faith some years since, was put to the torture, and that although the Emperor was induced by a report that he was insane to permit him to leave the kingdom, yet that the man who accused him (a nephew of the accused) was now the first of the private ministers of State. The present chief queen is much attached to the religion and the priests of Boodh.

At length, by means of a suitable present, the missionaries obtained 'the pointed palm leaf,' their passport.— Their companions did not desert them, although destitute of the royal favour. On the 18th of February, they arrived at Rangoon. Mr. Colman and wife, at the last dates were about proceeding to another station.

"There is a tract of country lying between Bengal and Arraken, which, though under the government of Bengal, is chiefly inhabited by Arakanese, who speak a language similar to the Burman, the district being really a part of Arrakan, one component part of the present Burman empire; formerly a teacher from Bengal (De Bruyn,) lived at Chittagong, the principal town in that district, and baptized several converts, who, at his death, were left destitute of all instruction to the present time; and that, in view of these considerations, it was our purpose to proceed thither, in hope of finding that toleration which was denied us in Rangoon.

Mr. Judson and wife are for the present to remain at Rangoon. The number of their hearers increases, and although the government of the country refuses them their countenance, the great Head of the church is blessing their labours.

SUMMARY.

The Rev. Mr. Fisk has addressed a letter to the Rev. Dr. Worcester, dated Scio, June 7th, 1820, in which he says, "Our instructor in modern Greek, is professor Bamabas, the principal officer in the college in this city. He hears our recitations every day, Saturday and Sunday excepted, and is unwearied in his labours for our improvement. He says, 'my time is much occupied, yet such is your object, that I think it

to be my duty to devote my own time to your improvement.'" This privilege is unexpected and enviable.

The heat begins to be a burden.— The thermometer has not been below 78, night nor day, for two or three weeks. My health begins to suffer a little, as I expected. I am obliged to relax my studies, and use every caution. I have some solicitude with regard to the summer. In two weeks we design to accompany professor Bamabas, (at his particular and very earnest request,) to the country and spend three months. This I think will be favourable. There is a vacation in the college of three months, which commences in a few days.

Forget not to pray for us, that we may be permitted to *see* and to *take possession* of the land of promise.

The Rev. Isaac M'Coy opened, on the 29th of May last, a school, at fort Wayne, Indiana. Eight Indian scholars, six French ten English and one negro attended. He states in a letter to the Editor of the Chillicothe Recorder, dated Nov. 3d.

"We have now 26 Indian children connected with the school and we are daily expecting more. Most of the children reside in our family, and are fed and clothed at our expense. We endeavour to teach them to work, as well as instruct them to read, &c. Most of our girls can already spin and knit, and we hope to have a loom in operation before long. I presume, that if we can possibly obtain provisions and clothing sufficient to justify our receiving their children, we shall shortly have a large school. Not far from this is a village at which the Indians inhabiting it have expressed a desire to farm like white men. They have already purchased a waggon, and a yoke of oxen; and I am requested to afford them some assistance in fencing, ploughing, &c. which I shall be happy to do if practicable, not doubting but it will have a happy effect on them, and on their neighbourhood."

The Foreign Mission School at Cornwall, now consists of 27 scholars; 14 of whom are professors of religion, and of the remaining scholars it is believed that several have recently been brought into the kingdom of Christ. Two other heathen youth are expected soon to join the school, one from the Sandwich Islands, the other from New-Zealand. They have been residing in this country for several months.

It is expected that the Mission to the Osages of the Missouri, will consist of about twenty persons besides children, and that the missionaries will assemble in New-York, sometime in February next.

Mr. T. Philips, one of the Secretaries of the Bethel Seamen's Union, London, has addressed a letter to the Rev. Ward Stafford, New-York, in which he states that the floating chapel in the Thames, a ship of 380 tons is well attended by seamen every Sabbath. "Union prayer meetings have been introduced on board ships at Greenwich, Leith, Gainsborough, Cardiff, Plymouth Dock, Sheerness, Portsmouth, Penryn, and other ports round the British coast, and it is astonishing the interest that is now felt by people on shore for the welfare of seamen.

"The prayer meetings are held now every night on the Thames, and some nights in several ships at the same time. In the Lower Pool it is not unusual to see from 100 to 150 sailors in one ship, and to hear from 10 to 12 engage in prayer. In the Upper Pool, we have these meetings four nights in the week—two on the south and two on the north shore, and it is one of the most gratifying sights I ever beheld, to see the seamen attend.

Landing of the Pilgrims.—The second centennial anniversary of the landing of our forefathers at Plymouth has been observed in many places in New-England, and in some instances, in other states. In this city a sermon was preached by the Rev. Dr. Beecher of Litchfield; from Psalms XLIV. 1—3. In New-York, a sermon was delivered, by the Rev. Dr. Spring.

The Rev Mr. Williamson, British Chaplain at Smyrna, has addressed a letter dated Feb. 1820, to the Secretary of the American Board of Commissioners for Foreign Missions, in which after expressing his pleasure at the arrival of Messrs. Parsons and Fisk, he states that "within the last fifteen years, literature is beginning to peep out among the Greeks from her hiding places in Turkey. Some of the best informed are acquainted with the history of the Reformation; and will grant that Luther was a great man, sent for the benefit of the human race, though they are at present far from desiring a like reformation. Luther and those other reformers, who did not condemn and sweep away episcopal superintendence, are respected by a few of the Greeks, though the majority will have nothing to do with reformation, and know nothing about it.—Besides the Christians all around the shores of the Mediterranean, those of Egypt, Abyssinia, Arabia, Syria, Persia, Asia Minor, Russia, and Turkey in Europe, of whatever denomination they may be, all have their own episcopal magistrates in ecclesiastical affairs; and each party has fixed laws for clergy and laity, of which the violation of the most trifling, these ignorant people consider as more heinous, than of the most important law of the state.

"The sale and distribution of the Holy Scriptures, and religious tracts, have been hitherto the only missionary operations carried on, in this country. A missionary visiting the different towns must endeavour, not only to make the acquaintance, but to gain the confidence of the leading men and priests of the Greeks. With the assistance of his new friends, the missionary may be able to distribute many copies of the everlasting Word, in a language intelligible to the people, a blessing of which those regions have been deprived for some hundreds of years. Next to the countenance of the Greeks, religious tracts, compiled from the first fathers of the Christian church, will be of the greatest service to missionaries. The Greeks highly esteem and venerate the ancient martyrs. Their writings are looked upon as oracles; but they are very scarce and unintelligible to the people as they stand in ancient Greek. In case of opposition, which sometimes happens, and of a deadly indifference, which generally prevails, tracts will be of the greatest utility in bringing forward the fathers to allay opposition, and to recommend the duty of perusing the Scriptures, as well as to awaken a spirit of piety, and inquiry after Gospel truth."

"Two other important parts of missionary labor remain to be entered upon. The first is Education;—the other a translation, not of the Scriptures, for that is accomplished, but of all other good religious books and tracts. The printing of a religious monthly publication in Modern Greek, not offending the institutions of the country, is of primary importance, and would be, in the hands of prudent conductors, of incalculable service. The extensive fields of education are not, to foreign Protestant missionaries, so easily and completely accessible, as the rich and most abundant streams of a fount of types, which would ere long, silently water every portion of the field sowed with the word of God; and, with the divine blessing, would render luxuriant and plentiful the Christian harvest."

Mr. Williamson states that a printing establishment, at Smyrna with Greek, Turkish, and French types; and one at Jerusalem, with Greek, Syriac and Arabic characters, would be the means of much good, and he thinks that Smyrna is by far the best situation in the Levant, for a permanent missionary establishment on the eastern shores of the Mediterranean, having a frequent communication with all parts of the Ottoman empire; and that it is the best place in those regions for learning Greek, Turkish, Italian and French, and for the security and liberty, which foreigners and christians enjoy.

At the eighth anniversary meeting of the city of London Auxiliary Bible Society, which was held on the 31st of October last, two New-Zealand chiefs were pres-

ent. The amount paid to the parent institution within the year was £980, making the whole sum paid to that society £12,380. The number of bibles issued during the year was 1088 bibles and 616 testaments, making a total of 24,391 copies of the Scriptures since the establishment of the society. It is stated in the report of the society that "Paris is now divided into districts, in three of which there have been collected 1157 francs from 254 families. Amsterdam is nearly covered with associations for the like purpose." The other statements of the report which are derived from missionary and other statements, have already been laid before our readers. The Lord Chancellor, in addressing the meeting, stated that he had "lately seen a statement in the public papers which he believed to be tolerably correct: from that statement it appeared that the Bible Societies, including the society for the propagation of christian knowledge and the Missionaries, no less a sum than £350,000, was in the year 1819, raised by public subscription in England. One of the speakers stated that the auxiliary Bible Society in Bristol, paid the last year £1500, to the parent society, and that of Liverpool £2000. He expressed his belief that the auxiliary society of the Metropolis would make increased exertions in future. The New-Zealand Chiefs have been at Cambridge, and Mr. Lee, the Professor of Arabic is attempting to form a grammar of their language, and hopes are entertained that these Chiefs will be able to carry to their countrymen a Bible printed in their own language.

From the Narrative of the state of religion within the bounds of the Synod of Virginia, it appears that 'the aggregate increase of their church-members may be estimated at near a thousand.' "They observe with pleasure the establishment of several new, and the laudable perseverance of several old bible and tract societies, Bible Classes, and Sunday Schools."

REVIVALS OF RELIGION.

One hundred and twenty-three persons are propounded for admission into the two Congregational churches in his city. In our next number we intend giving a more particular account of the remarkable out-pouring of the Spirit in this place.

It is pleasant to learn that an unusual attention to religion has been lately

manifested in Wethersfield; a large number, especially of the youth, appear deeply impressed with their lost and helpless state, and several have obtained comfortable hope through the grace of the Lord Jesus. A good attention also appears in the place; more than 30 persons have been added to the Baptist Church within six months, and a considerable number to the Presbyterian Church. A Methodist Society also has been formed, and a number have been added to that denomination of christians.—*Times*.

We learn that a revival of religion has commenced, within a few weeks past, in Orleans, Eastham, Wellfleet, and several of the neighbouring towns, and that the work is still progressing.
Boston Recorder.

REVIVAL OF RELIGION IN PITTSFIELD, MASS.

To the Editor of the Christian Spectator.

SIR,

I herewith submit to your disposal a concise account of the late revival of religion in this town, together with a few brief remarks interspersed and appended, which I hope will not be unacceptable to the christian public. Yours, &c.

H. HUMPHREY.

Pittsfield, Dec. 4, 1820.

Since my installation over the Congregational church in this town, which took place in the fall of 1817, there have been, from time to time, flattering indications of seriousness among the people. Particularly in the Spring of 1818, a number of persons were suddenly and deeply impressed, insomuch that we began to feel as if a revival had actually commenced; but these little clouds soon passed away, distilling but a few drops upon the dry and parched land. The church was not awake, though her sleep was often interrupted by the voice of conscience; and then she would half open her eyes upon the moral desolation around her; would lament her own drowsiness and stupidity; and would resolve to arise and shake off her sloth at once; but alas! would directly sink down again and slumber on!

In the month of Oct. 1819, a very unhappy encounter took place between a few United States recruits, and some of the coloured people of the town, in which one of the latter lost his life. This sudden and violent death afforded a good opportunity to address the blacks in an earnest and af-

fectionate manner, upon the uncertainty of life, and the infinite importance of a speedy preparation for another world. As many of them were found to have a hearing ear, stated meetings were appointed for their instruction and benefit, which were better attended than we had dared to hope, for the space of two or three months, and some precious fruits of which, it is believed, are now ripening for heaven. And here let me ask whether this unfortunate class of our fellow beings has not been too much neglected by the ministers and churches of New-England? Might not a great deal be done, in places where they are considerably numerous, by establishing separate meetings for them, and giving them such instructions and encouragement, as are adapted to their peculiar circumstances?

Notwithstanding this little gleam of light in the fall, our prospects grew darker through the winter. Vital religion manifestly declined in the church, and stupidity reigned throughout the congregation. A Sabbath evening conference of many years standing, was almost forsaken.—Weekly lectures prolonged but a precarious existence. Our monthly prayer meeting was indeed kept up, and often was the church heard to acknowledge her backslidings; but with the distressing consciousness, that she was continually making progress in spiritual declension.

About the first of March last, a revival commenced in the adjoining town of Richmond. The news of what God was doing there, enforced by the question, Do you wish for an awakening here? was evidently blessed to some of our members. With a few there were great 'searchings of heart.' The great Physician was curing the spiritual maladies of our neighbours.—With us sinners were perishing in great numbers, for want of his help, and as he was never known to discourage an application from the most unworthy creature, why should we not immediately invite him to come and heal us? Such were the mingled emotions of fear and encouragement, in here and there a christian bosom; and as it was a case which admitted of no delay, it was agreed, though at first in a whisper, that "something must be done." Christians were exhorted to visit the town thus favoured, and take their children with them, hoping that such a course would be attended with benefit. The breaking up of winter, however, was a great hindrance to this kind of intercourse; but it was evidently blessed to some, who were favoured with it; and here I wish to suggest a few thoughts on this very point, which have lately struck my own mind with great force. Revivals, it is well known, are often confined within town and parish limits. All upon one side is seriousness, and all upon the other stupidity. Now, "is there not a cause?" I am satisfied

there is. God works by means, as well in spiritual as temporal things. We are so made that the eye affects the heart. Not only is our sympathy excited by seeing our friends and companions in distress, but when that distress arises from a sense of guilt and danger, we can scarcely help asking ourselves, whether we have not equal, or even greater cause for alarm.—Thousands have been awakened, by associating with persons already under conviction; by attending the same meetings; by hearing the same exhortations; and, in a word, by being much in the same religious atmosphere. Not that the most powerful means can have any saving effect, without the special agency of the Spirit. But they are to be diligently used, because God has appointed them, and because he seldom works without them. It is an unquestionable fact, that the Holy Spirit often employs one awakened sinner or new convert, as the instrument of awakening many of his companions. Many a revival has most obviously spread from house to house, and from neighbourhood to neighbourhood, till a whole parish has been shaken, by means of that constant and familiar intercourse in religious matters which exists among members of the same congregation. And where revivals have spread from town to town, the work of God has often been carried on in the same way. Ministers and private christians have been surprisingly quickened by visiting neighbouring societies, and have carried back the sacred fire to their own. Sinners too, in hundreds and hundreds of instances, have had their attention arrested in the same way, and even a casual visit has not unfrequently been the commencement of a great revival. Without laying any unwarrantable stress upon means, therefore, may we not safely presume, that a more familiar intercourse between contiguous parishes, when a revival makes its appearance in any one of them, would, by the blessing of God, greatly promote and extend the work. Hardly a doubt exists in my own mind, that if professors of religion would make a point of going often to the meetings of their brethren in other towns, where God is carrying on a special work of grace, and taking their children with them, revivals would spread much faster, and much farther than they generally do.

But to return from this digression. The excitement in a few minds, which I have already mentioned, increasing, a private meeting was agreed on by three or four pious young men, in the latter part of March, the express object of which was prayer, for the out-pouring of the Spirit upon this church and people. In this meeting, which for some time was attended almost every evening, these young brethren found themselves greatly strengthened in the resolution which they early

formed, that 'for Zion's sake they would not hold their peace, and for Jerusalem's sake they would not rest, until the righteousness thereof should go forth as brightness, and the salvation thereof as a lamp that burneth.' Other meetings, both male and female, were soon formed on the same plan, and were equally blessed to the souls of those who attended them. Their hearts were much enlarged in prayer, and the hope that God was about to 'appear in his glory and build up Zion,' which trembled and wavered for a time, now daily gathered new strength. This state of feeling, however, was by no means general in the church. But few, comparatively, as yet, manifested what I should call a *revival spirit*. Some were even more faithless than usual. They had seen hopeful appearances often, but had always been disappointed.

Thus they reasoned. But God "dealt not with us after our sins, nor rewarded us according to our iniquities." The sacred fire gradually extended itself on every side, warming one heart after another, till it was manifest that a revival had really begun in the church.—Such confessions of unfruitfulness; such desire for the salvation of sinners; such "strong cryings and so many tears," could not be mistaken. During the month of April, there were also some encouraging appearances in the congregation. Our assemblies on the Lord's day, and at other seasons, gradually increased in numbers and solemnity; and before the close of the month it was known to a few, that two or three individuals were beginning to ask 'what they should do to be saved.'

As our regular communion season approached, the church appeared to look forward to it with an interest, which many had rarely, if ever felt before, and which they could hardly account for. At length the first Sabbath in May arrived, and it was truly a precious season to the friends of Christ. They "sat down under his shadow with great delight, and his fruit was sweet to their taste." It was also a day of very unusual interest and solemnity in the congregation at large; and it afterwards appeared that some were deeply impressed by divine truth. From that day, strong hopes were cherished, that God was about to make his power known," in a general revival of his work. But he evidently designed to try the faith of his people; for although all our meetings, public and private, were better and better attended, the good work seemed to pro-

gress very slowly in the first weeks of May. This was a trying time with those who had been waiting for the "salvation of God." He might justly blast our fondest hopes, and what reason had we to fear that he would, after all, leave us to greater stupidity than ever. We trembled in awful suspense between life and death! But it was profitable. It made christians feel their dependance, and lift up their hearts more fervently in prayer. He who never "said to the seed of Jacob, seek ye me in vain," heard the voice of their supplications. Here and there a new instance of conviction gladdened their hearts; and as the shadow moves upon the dial, so did the Spirit of God move upon the people, for days and weeks together. We could not, by looking steadfastly on, see its progress; but by comparing the past with the present, at short intervals, we could plainly perceive a steady advancement. It was a "still small voice" that we heard, and not the rushing of the wind.

During the latter part of May, our prospects brightened apace. Numbers were awakened to a sense of their guilt and danger, and some began to rejoice in hope. Early in June, the church appointed a day of fasting and prayer for the more copious effusion of the Holy Spirit. It was a solemn day. A spirit of prayer was evidently poured out upon christians. Great numbers of the congregation attended the public exercises, and the "thoughts of many hearts were revealed."

From this time (June 9th) for three or four weeks, the work rapidly increased. The cloud which had been hovering over us ever since April, and from which a few scattered drops had fallen, now began to refresh us with a copious shower. "The heavens poured down righteousness!" We had gathered the "first fruits," and were now favoured with the harvest. Our large house of worship was crowded on the Sabbath, and many of our occasional meetings were literally thronged, in neighbourhoods, where, but two months before, not twenty persons could have been collected. Our lecture room, which will conveniently accommodate about four hundred, was filled to overflowing, two evenings at least in a week; and at length, becoming "too strait for us," we left it, two months, or more, and convened in the meeting-house. Every Sabbath morn-

ing there was a public prayer meeting, and another during the intermission.— Besides these, there were conferences and prayer meetings in different parts of the town, almost every day and evening, and we met for prayer every Tuesday and Friday morning, at five o'clock, in the lecture room. So anxious were people to hear the word, that neither heat nor rain, nor the fatigues of haying and harvest, could prevent their assembling; and in one district, the school-house being filled with females, temporary seats were prepared for the males upon the outside, which they occupied every Thursday evening for a number of weeks in succession, so eager were they for religious instruction. Such exposures, it may be thought, were extremely imprudent, and must have produced more cases of sickness than usual at that season of the year. Indeed we had our fears on this score, and would fain have persuaded some to be more careful. But the *fact* is, that the people were never more healthy. In our congregation, containing from fifteen to eighteen hundred souls, there was not a single death from the 22d of May to the 3th of August; and but one, and that a young child, in about four months and a half. For more than three months, I was not called to visit so much as one sick person, among my own people. So extraordinary was the health of the town, that everybody took notice of it; and indeed it seemed as if God was saying to the king of terrors, 'stand back,' and to the whole army of diseases, 'withdraw yourselves, that this people may have no excuse, nothing to divert their attention from the one thing needful, or to hinder them from enjoying the means of grace. Let them alone till 'I shall see' what improvement they will make of this precious harvest season.' I believe our case in this particular, is by no means singular. Unusual health has been often noticed, in seasons of the special outpouring of the Spirit; and revivals very rarely take place in times of prevailing sickness. As if, besides what is suggested above, God intended to show mankind that the awakened are not frightened into religion by the loss of friends, or the immediate fear of death; but that it is his Spirit alone, who convicts and converts sinners.

During the period of which I have just been speaking, the revival was at its height; and cases of awakening were continually increasing, and hardly a day passed without some addition to the number that were rejoicing in hope. We have reason to believe, that in one week, no less than twelve or fifteen were brought out of darkness into marvellous light; and about that time it seemed as if the greater part of the people were coming into the kingdom. Then it was, that those who had been praying and striving for the blessing, were ready to greet one another every where in the language of the prophet; *Lo this is our God, we have waited for him, and he will save us: this is the Lord, we have waited for him; we will be glad and rejoice in his salvation.*

In the latter part of July, and through the whole month of August, there was little or no visible abatement of religious attention among the people. The meetings were very full and solemn. New instances of awakening and hopeful conversion were frequent, and christians were still much engaged in prayer for the continuance of the revival.

The first sabbath in September was our stated communion season, at which ten or twelve persons were to be received into the church, as the "first fruits" of the Spirit in this glorious work. On the day of the preparatory lecture, the church kept another fast, and before they separated, united, male and female, in a solemn request, that I would as soon as convenient, in their name, earnestly and affectionately invite the whole congregation, to go along with them to "a better country, even an heavenly," from the memorable words of Moses to Hobab. Num. 10. 29. *We are journeying unto the place of which the Lord said, I will give it you: come thou with us and we will do thee good; for the Lord hath spoken good concerning Israel.* I addressed the congregation from the words the next sabbath morning, before the communion; and the visible effect of this unexpected invitation from the church, was very great. The whole assembly was moved; and we have reason to believe, that some will remember that day, with peculiar emotions of gratitude, throughout eternity. For a time, the work appeared to have received a

new impulse from on high; and though it has since declined, there have been many interesting cases of conviction and apparent change of heart, down to the present period. The attention of a few has been very lately called up, and we cannot but hope, that God has still many rich blessings in store for this people.

The whole number, who give evidence of being born again, including a few in the Baptist society, is, I believe, more than *a hundred*. But *forty* have as yet united with the church under my care. It is expected that twenty or thirty more will offer themselves on the first of January; and that in due time, many others, whose hopes are now of recent date, will come forward and "subscribe with their hands unto the Lord." The subjects of this revival, have not been encouraged to make a profession immediately; but rather to wait for a considerable time, that they might have full opportunity to examine themselves, and better judge, whether the seed had fallen upon good ground, or upon stony places.

As in most other revivals, of which particular accounts have been published, the subjects of this work, are principally young people; and a much greater number of females, than of the other sex. There are many heads of families, however, among the subjects of the revival, and some of them considerably past the meridian of life. A large majority of them are children of the church, or in other words, of professors of religion, although some were in every sense, "aliens from the commonwealth of Israel and strangers to the covenants of promise." The leading characteristics of this revival, differ so little from those which usually attend such a work of the Spirit, in these latter days, that a particular delineation seems unnecessary. The subjects of it, cordially embrace the doctrines of grace, as they are exhibited in the Assembly's Catechism, and other kindred confessions. Did my limits permit, I might detail some very interesting cases of conversion; but I must draw to a close with a single remark.

Nothing was ever plainer, than that God has revived his work here, and has carried it on in answer to prayer. As long as the church remained stupid, there was nothing but death in the congregation. As soon as christians

began to pray fervently, there was a "noise and shaking among the dry bones." When Jacob wrestled, and said "I will not let thee go except thou bless me," then he prevailed. And during the whole summer, the state of the revival might be known by looking at the church; and of the church, by inquiring how the work progressed among the people. When there was an extraordinary spirit of prayer, then many were awakened and brought into the kingdom. When prayer was less frequent and fervent, then the work appeared stationary, or retrograde.

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

The Treasurer of the American Bible Society acknowledges the receipt of \$3310 57 in the month of November.—The issues from the depository during the same period were, Bibles, 3072; Testaments, 1769: Value \$3272 76

The Treasurer of the American Board of Commissioners for Foreign Missions acknowledges the receipt of \$3418 15 from Oct. 21st to Nov. 20th. We are gratified in perceiving that of this sum \$212 were sent from Bâle, Switzerland, by the Rev. Theophilus Blumhardt, as a donation from the Baron de Campagne.

The New-York Female Assistance Society, state in their Report of Nov. 13th that "a retrospect of the last year impresses the mind with sentiments of the liveliest gratitude to that Omnipotent Power, from whose storehouse of mercies, we have, through the hands of a benevolent public, received supplies for the support and comfort of three hundred and fifty nine poor, sick and distressed fellow-creatures. To these, your almoners, have paid one thousand fifteen visits, in which they have endeavoured, as far as abilities would permit, while administering of your bounty to their temporal wants, to direct the wounded and afflicted to the inexhaustible treasures of religion—"the unsearchable riches of Christ."

Fifteen of the persons relieved, have passed from this vale of tears to a world of spirits; and we have the satisfaction to add, we believe the most of those have been removed from a state of suffering, to that city, whose inhabitants shall no more say, "I am sick;" but where pains of body and sorrow of mind, are eternally excluded.

Expended, \$1040 89. Received, \$1106 41.

The Rev. Mr. Ward, the object of whose visit to this country was stated in our last, visited this city during the present month. He preached three sermons, and at the

close of the last service on Sabbath evening, a contribution of \$203 was taken up for the benevolent object which he has in view. A further sum has since been ob-

tained in this place. In Hartford, the collection for the same object was \$230. In Worcester, Mass. Mr. W. obtained a handsome sum, and proceeded to Boston.

Ordinations and Installations.

Oct. 18th.—The Rev. BENJAMIN H. PITMAN, was ordained to the pastoral care of the 'Presbyterian Congregational Church' in Goffstown, N. H.—Sermon by the Rev. Mr. Coleman, of Tiverton, R. I.

Nov. 22d.—The Rev. GARDNER HAYDEN, was ordained pastor of the Congregational Church in Egremont, Berkshire Co. Mass.—Sermon by the Rev. Mr. Keep of Blandford, Mass. Fifty years ago there was a respectable congregational church in Egremont, but for the last twenty-six years the church has been in a declining state. By the assistance afforded by the Domestic Missionary Society of Massachusetts, a minister of the Gospel has been given to those who were lately as sheep without a shepherd, and the prospect of his usefulness is very en-

couraging. This is the first instance in which the Missionary Society alluded to has aided in the settlement of a minister in one of the waste places of Zion, but "it is expected that in the course of a few weeks, the congregational church and society in Montgomery, will receive a similar blessing through the aid of the same society."

Nov. 27th.—The Rev. PAUL JEWETT, was installed pastor of the Congregational Church and Society, in Fairhaven, Mass.—Sermon by the Rev. Dr. Worcester, of Salem, Mass.

Dec. 13th.—The Rev. JOHN M. PUTNAM, was ordained pastor of the 'Church and Calvinistic Society' in Ashby, Mass.—A new meeting-house, erected by said church and society, was on the same day, dedicated to the worship of Almighty God.

View of Public Affairs.

UNITED STATES.

Upon taking the question in the Senate, on the Resolution for the admission of Missouri into the Union, there were, Yeas, 26 : Nays, 18. Upon the same question in the House of Representatives, there were, Yeas, 79 : Nays, 93, so that the Resolution is REJECTED. Before the vote on the Resolution was taken in the Senate, the following *proviso* was offered by Mr. Eaton, of Tennessee, and adopted ; Yeas 23 : 'Provided, That nothing herein contained shall be so construed as to give the assent of Congress to any provision in the constitution of Missouri, if any such there be, which contravenes that clause in the constitution of the United States, which declares that the citizens of each State shall be entitled to all privileges and immunities of citizens in the several States.'

Of the Senators who voted for the admission of Missouri, there were six

from what are termed free States, viz. HORSEY, and VANDYKE, from Delaware, THOMAS from Illinois, PARROTT from New-Hampshire, HOLMES and CHANDLER from Maine.

Mr. Eustis, in the House of Representatives, introduced on the 19th inst. a resolution declaring that Missouri should be admitted into the Union on the same footing with the original States, provided she expunges from her constitution that portion of it which prevents 'free negroes and mulattoes from coming into that State and settling in it, under any pretext whatsoever.' The Resolution on the motion of Mr. Eustis was directed to lie on the table.

By the Report of the Secretary of the Treasury, it appears that on the 1st of January, 1821, there will be a balance against the Treasury of \$2,632,169 ; and the deficiency in the receipts of the ensuing year is estimated

at \$4,813,417, 'leaving a balance of \$7,451,586, beyond the estimated means for which provision is to be made.' The Secretary recommends a loan in preference to a tax.

Among the subjects which are before Congress, is the reduction of their own compensation, and that of the officers of government; the granting relief to sufferers under the old Sedition Law, and the reduction of the army.

On motion of Mr. MERCER, in the House of Representatives, a committee has been appointed to request the President to lay before that House any correspondence that he does not deem it inexpedient to disclose, which may have existed between the Executive of the United States, and the governments of the maritime powers of Europe in relation to the *African Slave Trade*.

GREAT BRITAIN.

The examination of witnesses in favour of the Queen of England was finished about the last of Oct. On the 2d of Nov. on a motion for a second reading of the Bill of Pains and Penalties, the Lord Chancellor addressed the House, and declared his conviction of the guilt of her majesty. Lord Erskine rose in reply, but after speaking a short time, he became indisposed, and fell insensible upon the table. After a short adjournment, produced by this unhappy event, the discussion was resumed by Lord Lauderdale. The latest arrivals do not bring the decision of the House of Lords respecting her majesty's case; but little doubt, however, can be entertained, that it will be unfavourable to her.

After the witnesses in favour of the Queen had been examined, she was visited by several distinguished persons, who were convinced of her innocence. Among these were her son-in-law, the prince Leopold, and the duke of Sussex.

The House of Commons met on the 17th of October, and after a warm debate, adjourned to Nov. 23d.

FRANCE.

On the 25th of October, the king of France issued a proclamation, the object of which was to advise his subjects respecting the characters to whom they should give their suffrages at the election then approaching. He exhorts them to 'exclude from the noble functions of Deputies, the authors of

disturbances, the artizans of discord the propagators of unjust distrust against his government, his family and himself.' The proclamation discovers a good degree of solicitude on the part of the monarch, and the appeal which he makes to the friends of the monarchy is well calculated to excite them to action and vigilance. All accounts unite in the statement, that the birth of a young prince had given great joy to the people of France. It is said that the peasants are extremely unwilling to enrol themselves in the military service, and that some had mutilated themselves to escape serving. The government, however, incorporates such in the companies of pioneers.

ITALY.

This country appears destined to become once more the theatre of war.—It could not have been expected that Austria would be indifferent to the revolution at Naples, and the sovereign of that country has sent a note to the sovereigns of the Holy Alliance, informing them of his intention "to establish order in the whole of the Italian Peninsula, and to protect the Head of the Church against the machinations of revolutionary demagogues that surround him." It was supposed that by the middle of October, 'the imperial forces in Italy would amount to upwards of 200,000 strong. One army is formed on the frontiers of Piedmont, the other on the borders of the states of the Church. The interview of the sovereigns at Troppan, was to take place on the 26th of October: no ambassadors were to be admitted to it, except those of England and France.'

SUMMARY.

SAMUEL SPRIGG, has been chosen Governor of the State of Maryland.

THOMAS BENNET, has been chosen Governor of the State of South Carolina.

THOMAS BOLLING ROBERTSON, has been chosen Governor of the State of Louisiana.

Commodore ISAAC CHAUNCEY, has been appointed one of the Commissioners of the Navy Board.

During the present month, Capt. Hadlock, of the schooner Five Brothers, late from Davis' Straits, touched at this port

on his way to New-York. He brought a chief of the Exquimaux Indians, with his wife and child. They were dressed in seal skins, which are sewed with sinews. The chief had brought his dog, part wolf and part fox, and his canoe, which is 19 feet long and covered with seal skins.

On the 2nd of October, several inhabitants of Buffalo, saw, during a thunder shower, a water-spout on Lake Erie.—The singular motion of the column of water, and its abrupt termination on reaching the shore, being driven before a brisk wind, had a novel and pleasing effect.

According to the census of the present year, Baltimore contains 62,627 inhabitants. The city and precincts contained in 1790, 13,503; in 1800, 26,514; in 1810, 46,555 inhabitants.

The State of Alabama contains 129,227 persons, of whom 43,714 are slaves.

Boston contains about 43,000, giving an increase of 10,000 in ten years.

The Governor of Ohio, states in his speech to the Legislature of that State, that the annual harvest of their territory is estimated, 'on the most particular information that could be obtained,' at forty-five millions of bushels of grain. 'The Ohio militia now muster at least eighty thousand men.'

By a Tennessee paper, it appears that during one week, in November, the sales of the Hiwasse lands amounted to \$84,000. Some of the lands were sold at \$84 an acre, and some at \$25.

Singular Facts—There is a farm in Quincy, about eight miles from Boston, which has been owned by the same family for 172 years—and is now in the possession of the seventh generation. In Plymouth County, a part of the land belonging to the first Gov. Bradford, has always been in the family, and is now owned by a descendant of the sixth generation. The same is true with regard to the farm of Gov. Winslow; except that the son of the sixth generation has lately deceased. It is also a fact, that land owned by Thomas, of Marshfield, and Warren, of Plymouth, (who were among the first settlers,) is still in those respective families; and a great part of the farm purchased and occupied by John Alden, the vigorous youth who first stepped on the Plymouth rock, is also now owned and occupied by a descendant of the seventh generation.—*Gaz.*

A wolf has been discovered, during the present month, near Stuyvesant's woods, within two or three miles of the City Hall, New-York.

By the late treaty of cession with the Choctaws, negotiated by Gen. Jackson and Hinds, it is stipulated, that the bound-

daries therein established "shall remain without alteration until the period at which said nation shall become so civilized and enlightened, as to be made *citizens of the United States*, and Congress shall lay off a limited parcel of land for the benefit of each family or individual in the nation." Fifty-four sections, of a mile square each, are to be laid off and sold in the ceded territory, to raise a fund for the support of schools in the nation, three-fourths to be expended on the east, and the other on the west side of the Mississippi. The agent is empowered to seize and confiscate all whiskey introduced into the nation without a permit; and a corps of light horse, consisting of ten men for each district, is to be supported by our government, at the rate of \$20 a man, to maintain good order, and oblige all men both white and red to pay their just debts.—*Chil. Rec.*

The Discovery Ships *Hecla* and *Griper*, have been spoken in lat. 68, long. 69, all well, and on their return to England.—They had been 500 miles up Lancaster Sound, and wintered in lat. 74, long. 115. There are different statements in the London prints. According to one, the attempt to find a north-west passage had been entirely fruitless. According to the other, Capt. Ross had entered the Croker Mountains, and had expectations that a passage might be discovered.

The French Government is about to send an expedition to Madagascar to found a colony on that Island. Two sons of Madagascar chiefs have been educated in France, and are to return home with the expedition.

The son of Napoleon Bonaparte, who bears the title of Prince Reichstadt, is to be educated for a military life. He has entered a regiment of the garrison of Vienna. He entered as a private soldier, but has been promoted.

The French Government intends sending a vessel to Lapland. It is to proceed beyond the North Cape, into the Frozen Ocean, and it is expected to return about the end of September next year.

There is an ordonnance in the Paris Moniteur, declaring that the nursing of the male children of indigent parents, born on the 20th of Sept. (the birth day of the young Prince,) in the city of Paris, shall be defrayed by the State. The sum of 200 francs is to be put in the Savings Bank for each of them.

It is stated in the Edinburgh Review that an article which appeared in the newspapers and magazines of that country, and which has been extensively reprinted in this country, and which pretends to give the number of schools and

scholars in England and Wales, is a fabrication.

Before the late revolution in Spain, There existed but one Gazette at Madrid, called the official Gazette and some other periodical prints devoted to advertisements and ecclesiastical matters. In July last, the following publications flourished in the capital.

1. The Madrid Gazette : 2. The Gazette of the Government : 3. The Miscellany, (daily) independent and constitutional : 4. The Constitutional, more devoted to the Ministry : 5. The Law, specially dedicated to the defence of the Constitution : 6. The Publicist, of the most liberal cast : 7. The Political and Literary Courier, its title bespeaks its character : 8. The Bee Hive, liberally political : 9. The Spanish Minerva, after the model of the French Minerva ; 10. The National Minerva : 11. The Palladium, or Journal of the Patriotic Societies : 12. The Zealous Citizen ardent for reform : 13. The Aurora, the principal record of the proceedings of the Patriotic Societies, violent and personal : 14. The Conservator, moderate and constitutional : 15. The Vigilant, designed to assail whatever menaces the new order of things : 16. The Sun, the repository of the public ordinances, which it analyses and explains : 17. The Chronicle of the Arts : 18. The Universal Observer, explains the text and principles of the constitution in great detail, temperate and impartial : 19. The Messenger : 20. Annals of Agriculture, Arts, and Commerce : 21. Correspondence between two Friends of Liberty, occupied with deep speculation : 22. The letters of a Poor little Idler : full of poignant and ingenious sarcasm, and levelled at all vulgar errors : 23. The Brother Idler, like the preceding :

24. The Periodico Mania, attacks all the other Journals.—25. The Contra-Periodico Mania adversary of the preceding.—26. The diplomatic Harlequin.

Besides all these periodical works, a great number of sheets of controversy on various subjects appear daily, and the press teems with sermons, discourses, and commentaries of the Constitution. The capitals of the provinces have all their political and commercial journals. Let this state of things continue for some time, and there will be no danger of a relapse for the Spanish people. *Walsh's Gazette.*

In the year 1795, the city of Odessa on the Black Sea, contained but a few houses, and in that year, the first that it had any trade, 35 small vessels arrived and 30 sailed. In November 1804, more than 2900 houses had been erected and the inhabitants amounted to 15000. In 1810 there arrived at that port the following ships and vessels ; 407 Russian ; 101 Austrian ;—258 English ; 23 Turkish ; 25 French ; 15 Swedish ; 1 Portuguese ; 12 Sicilian ; 4 Sardinian. The number of men employed in these vessels was 15,291 : the number of passengers ; 852. The population, according to Worcester, is 40,000 ; but it is supposed that the present population of Odessa much exceeds this number.

The Emperor of Russia has ordered a new levy of four men upon every five hundred, amounting to 96,000.

The Government of Constantinople have succeeded in subduing the insurrection caused by the revolt of Ali Pacha.—A bloody battle is said to have been desperately fought by Ali, under the walls of Janina ; he then blew into the air a tower which contained his treasures, and was buried in its ruins.

To Readers and Correspondents.

It may be gratifying to those who have been solicitous for the success of the **CHRISTIAN SPECTATOR**, to learn that its patronage is extending. But while we are gratified in being able to state this fact, we would also suggest, that the publication of the work is so expensive, that a more *general* patronage is necessary to give the publisher a suitable remuneration.

We solicit from agents and others an immediate return of the number of copies they wish to take, the ensuing year.

It was our intention to publish a Review of Dr. MILLER's sermon at the ordination of the Rev. Mr. NEVINS, in the present number, but we have been obliged to defer the Review until January. In that number we also intend furnishing a Memoir of the Rev. SAMUEL B. INGERSOLL.

Iota ; Fanny ; W. C. ; and several communications without signatures, have been received.

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